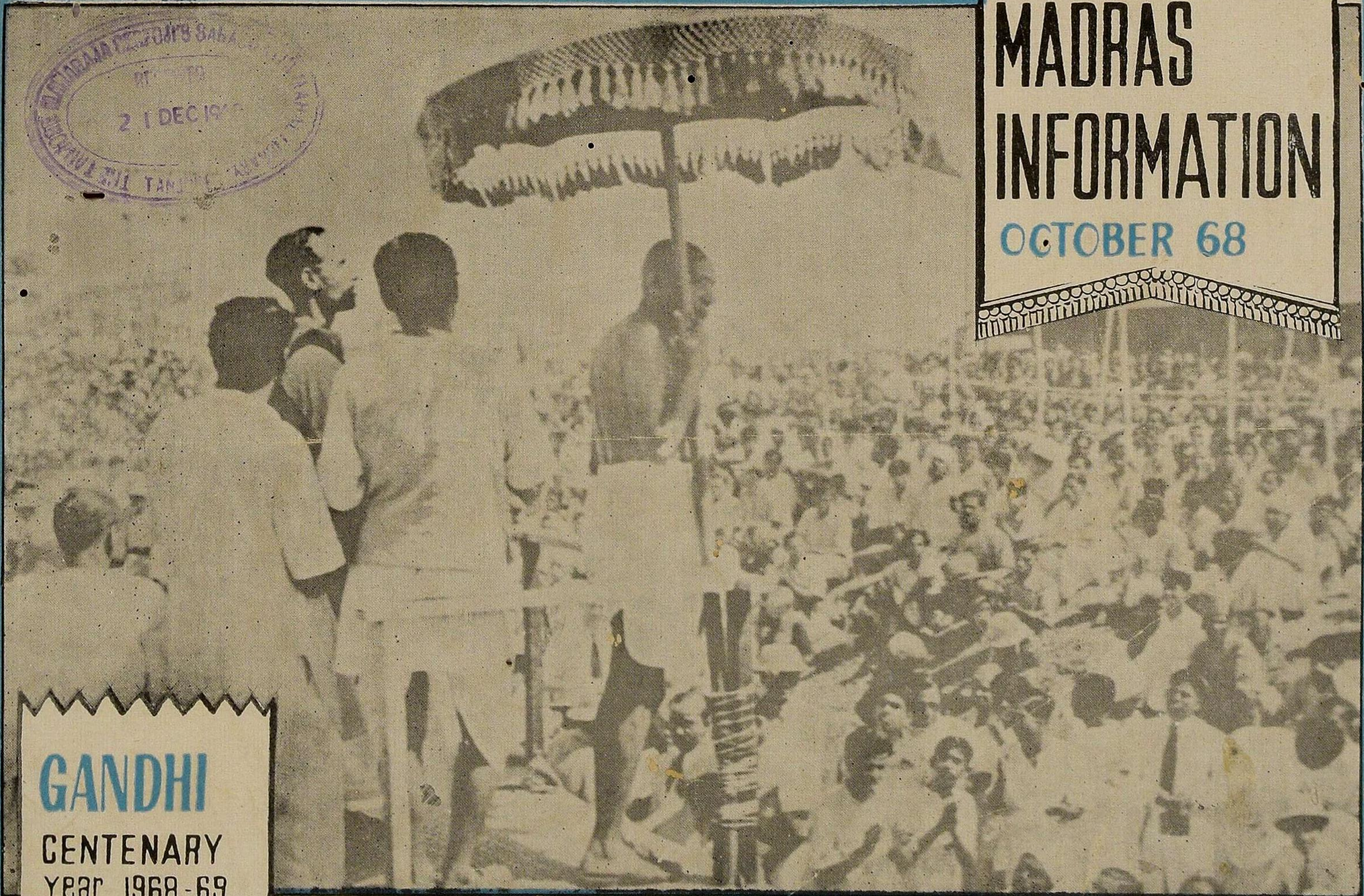
MADRAS INFORMATION

OCTOBER 68



GANDHI

CENTENARY

Year 1968-69

2 1 DEC 1968

A facsimile of a letter Gandhi wrote to Count Leo Tolstoy in April 1910

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TELEGRAMS "GANDHI," A.B.C. CODE 5TH EDITION USED.

Johannesburg 4th April, 1910.
Transvaal
S. Africa

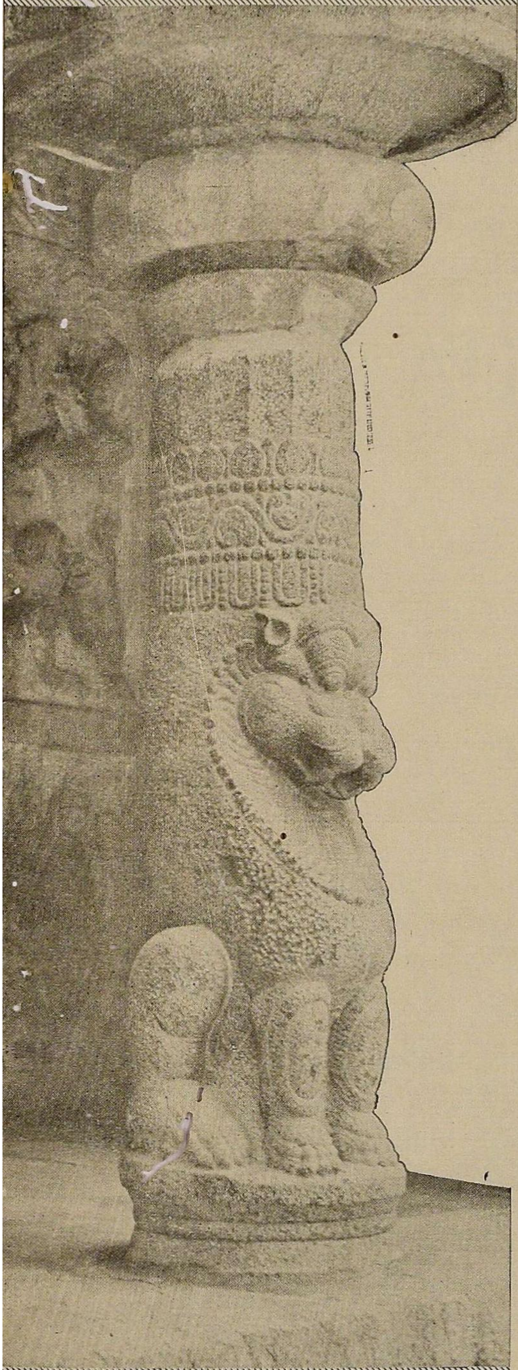
Count Leo Tolstoy,
Yasnva Polvana,
Russia.

Dear Sir,

You will recollect my having carried on correspondence with you whilst I was temporarily in London. As a humble follower of yours, I send you herewith a booklet which I have written. It is my own translation of a Gujarati writing. Curiously enough the original writing has been confiscated by the Government of India. I, therefore, hastened the above publication of the translation. I am most anxious not to worry you, but, if your health permits it and if you can find the time to go through the booklet, needless to say I shall value very highly your criticism of the writing. I am sending also a few copies of your letter to a Hindoo, which you authorised me to publish. It has been translated in one of the Indian languages also.

I am,
Your obedient servant,

M. K. Gandhi



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THIS MONTH'S COVER

Mahatma Gandhi visited Tamilnad several times. In many ways Tamilnad had played a significant role in Gandhi's life and he had always held Tamilians in high regard. Whenever he came to Tamilnad, people greeted him with thundering ovation. In the picture Mahatma is addressing a public meeting during one of his visits to Tamilnad.

Sister NIVEDITA

To mark the end of Sister Nivedita's centenary year, a 20-paise commemoration stamp has been issued by the Post and Telegraph Department on October 27.

Printed in jade green colour, the stamp is vertical in design and carries a potrait of Sister Nivedita. The name " Sister Nivedita " appears in Hindi and English, along the right and left borders of the stamp.

Margaret Noble, popularly known in India as Sister Nivedita, was born in Ireland on October 28, 1867. She met Swami Vivekananda in 1895 and was so much influenced by India and her spiritualism that three years later she came to India.

She was associated with the Ramakrishna Mission. Coming in contact with Indian revolutionaries also, she took a leading part in India's political and spiritual movements. Her activities drew the attention of the British Raj which she deluded for a time under an assumed name.

Sister Nivedita died in October 1911 when she was only 44.

அண்ணல் வழி நிற்போம்!

உறுதிகொண்டு உழைப்போம்!

மகாத்மா காந்தி அமரரானபோது நமது மாண்புமிகு முதலமைச்சர் திரு. சி. என். அண்ணதுரை அவர்கள் ஆற்றிய வானொலி உரையிலிருந்து சில பகுதிகள்.

" நாம் அரசுரிமை இழந்திருந்தபோது அவர் பிறந்தார். அவர் மறையும்போது நாம் அரசுரிமை பெற்று வாழ்கிறோம்.

" அவர் பிறந்தபோது நமது நாடு, உலகிலே இழிவும் பழியும் தாங்கிய நாடாக இருந்தது. உலக மன்றத்திலே நமக்கு இடம் கிடையாது. இன்று நாம் இருந்தால் உலக மன்றத்திலே புதியதோர் பலம் என்று பல நாடுகள் எண்ணும் நிலை ஏற்பட்டு விட்டது.

அவர் பிறந்தபோது

" அவர் பிறந்தபோது, கோயில்கள் மூடிக் கிடந்தன. தீண்டாதார் என்று தீயோரால் அழைக்கப் பட்டு வந்த தியாகப் பரம்பரையினருக்கு அவர் கண் மூடுமுன், மூடிக் கிடந்த கோயில்கள் எல்லாம் திறந்து விட்டன.

" குடித்துக் கிடப்பது மிகச் சாதாரணம், சகஜம் என்று யாரும் எண்ணிக் கொண்டிருந்த நாட்கள், அவர் பிறந்த காலம். மது விலக்குச் சட்டம் அமுல் நடத்தப்படுவதைக் கண்டான பிறகே அவர் மறைந்தார்.

" இவ்வளவையும், அவர் மந்திரக் கோல் கொண்டோ, யாக குண்டத்தருகே நின்றோ சாதிக்க வில்லை—மக்களிடையே வாழ்ந்து மக்களின் மகத்தான சக்தியை திரட்டிக் காட்டிச் சாதித்தார். புதிய வாழ்வு தந்தார். புதிய அந்தஸ்து தந்தார். நாட்டிலே உற்ற மற்றக் கொடுமைகள், ஜாதிச் சனியன், வறுமை, அறியாமை ஆகியவற்றை அடியோடு களைந்தெறிந்துவிட்டு, உலகினர் கண்டு பின்பற்றத்தக்க முறையிலே, உன்னதமான இலட்சியங்களை கொண்ட ஓர் சமுதாயத்தைக் காண விரும்பினார். அதற்காக அரும் பாடுபட்டு வந்தார்.

விடுதலை வேண்டும்

" விடுதலை வேண்டும். நாடு மீளவும், கேடு தீரவும், நாம் இனி மனிதராய் வாழவும், கட்டாயமாக விடுதலை வேண்டும். ஆனால் நம்மால் முடியுமா? என்று கேட்டனர்.

" விடுதலை வேண்டும் என்று மனம் கட்டளை யிட்டு விட்ட பிறகு, மறு கேள்வி ஏது? அவர் கேட்டார்.

" விடுதலை பெற்றுத் தந்ததோடு வேலை முடிந்தது என்று அவர் முடிவு கட்டவில்லை. நாட்டை மீட்க வேண்டும்—நல்லாட்சி அமைக்க வேண்டும்—மக்களை நல்லவர்களாக்க வேண்டும்—வீரம், தீரம், விவேகம் மூன்றையும் விரும்பினார். மக்களை நல்லவர்களாக்கவேண்டும் என்பதே அவருடைய இறுதி லட்சியம், நல்ல மனிதர்களால்தான் நல்லாட்சி நடத்த முடியும். நாட்டுக்கு விடுதலையும் கிடைத்து மக்கள் நல்லவர்களாகாமல், கொலை பாதகர்கள், கொள்ளைக் காரர்கள், ஆதிக்க வெறியர்கள், ஆள் விழுங்கிகள், ஆஷாடபூதிகள் ஆகியோரின் ஆதிக்கம் அழிந்து படாதிருந்தால், விடுதலையால் என்ன பலன்? வேடனிடமிருந்து மீட்டு வந்த புள்ளிமானை வேங்கையின் முன்பு துள்ளி விளையாட விடுவதா?

மூன்று பண்புகள்

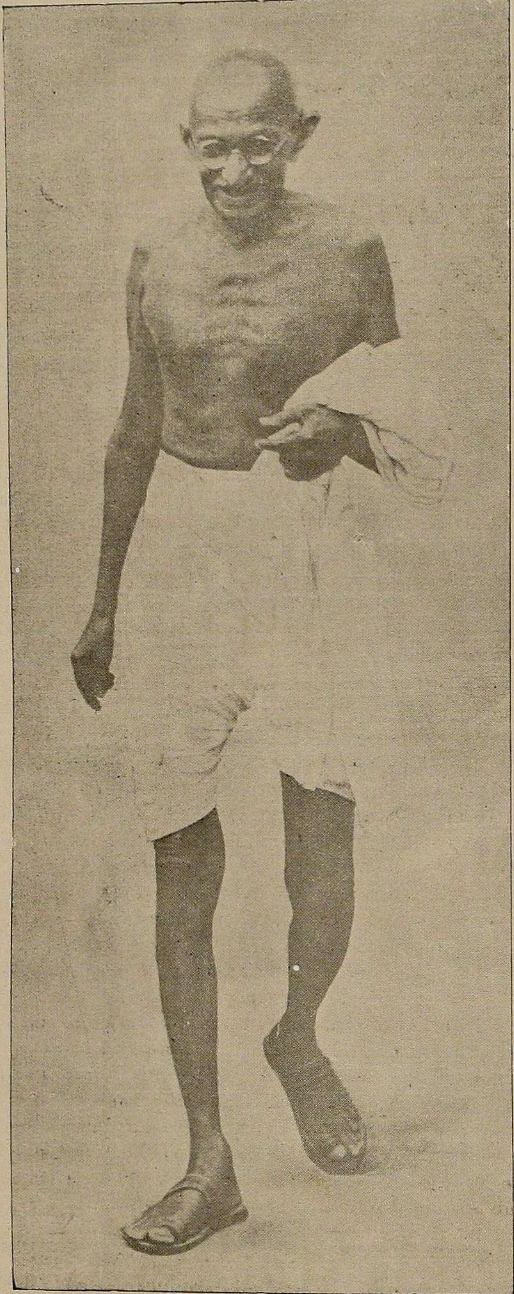
" இதை எண்ணினார், நாடு விடுதலை பெற்றதும் நல்லாட்சி அமைக்கும் வழி கூறி, அந்தப் பொறுப்பை, உடனிருந்தோரிடம் தந்தார். மக்களை நல்லவர்களாக்கும் நற்பணி புரியலானார்.

" ஒரு தலைமுறையிலே வீரன் தோன்றி விடுதலை தருவான். மற்றோர் தலைமுறையிலே நிபுணர் தோன்றி நல்லாட்சி அமைப்பார். பிறிதோர் சமயம் பேரறிஞர் தோன்றி மக்களுக்கு நல்வழி காட்டுவார். உத்தமர் காந்தியாரின்

Greatest Prayer

The greatest prayer that we can offer is to take a pledge to dedicate ourselves to the truth and to the cause for which this great countryman of ours lived and for which he has died.

—Jawaharlal Nehru.



உள்ளம் இந்த மூன்று பண்புகளையும் ஏக காலத்தில் ஒன்றுக்கொன்று குறையாத அளவில் கொண்டு இருந்தது. மூன்று தலைமுறைகள் மூன்று தனித்தனித் தலைவர்கள் கொள்ள வேண்டிய குணத்தை அவர் ஒருவர் கொண்டிருந்தார்.

" மக்களை நல்லவர்களாக்க வேண்டுமானால், அவர்கள் மனதிலே உள்ள மாசு, மதவெறி, ஜாதி ஆணவம், சுயநலம், ஆதிக்க எண்ணம் ஒழிந்தாக வேண்டும்—என்று பேசி வந்தபோதும் நாட்டை மீட்க வேண்டும் என்று அவர் அன்னியருடன் போரிட்ட போதும் கிளம்பாத பயங்கரச் சக்தியொன்று கிளம்பியது, கோட்சே உருவில், அதுதான் மத ஆதிக்க வெறி.

ஞாபகச் சின்னம்

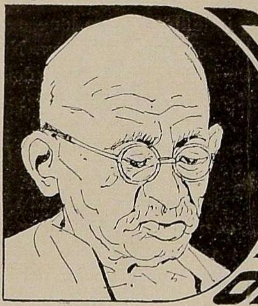
" விதையோ இருக்கிறது. இதோ, இதைத் தூவுவேன், பூந்தோட்டம் காண்பேன், அந்த உருவில் அவரைக் காண்பேன், அந்த மனத்திலே அவர் பெருமை தெரியக் கண்டு மகிழ்வேன்—அவர் செய்து வந்த பணியை, நான் மேற்கொள்வேன் என்று கூறவேண்டும்—........ அவர் அனைவரும் ஒன்று, எனும் அன்பு மார்க்கக் கருத்தைத் தூவி வந்தார். அதை நாம் செய்து முடிப்போம் என்பதே, நமது உறுதியாக இருக்கவேண்டும்.

" புத்தர் காலத்திலே நடந்தேறியது போல, புதிய வழியைக் கொள்வோம் என்ற உறுதி கொண்டு உழைப்பதே, நாம் அந்த உத்தமருக்கு எழுப்பக்கூடிய நிலையான ஞாபகச் சின்னம் ! "

Guiding Principle

In our own lives, we were guided through perilous times by Mahatma Gandhi and Jawaharlal Nehru who merged themselves in the general good. Each complemented the other. Each taught that every decision should be put to the acid test, of its relevance to the welfare of the multitude. More than any " ism ", this guiding principle will save us from error.

—Thirumathi Indira Gandhi, Prime Minister, in " Mahatma Gandhi: 100 Years ".



RIGHTS AND DUTIES OF LABOUR

On August 15, 1920, Gandhi made this speech at a meeting at Madras under the auspices of the Central Labour Board, B.P. Wadia presiding.

It gives me very great pleasure to renew your acquintance a second time. I think I told you last year when I had the privilege of addressing some of you that I considered myself a fellow-labourer with you. Perhaps you are labourers not by choice, but somewhat by compulsion. But I entertain such high regard for labour: I entertain such great respect for the dignity of labour that I have thrown in my lot with the labourers. And for many many years now, I have lived in their midst like them labouring with my hands and with my feet. I believe that it is the lot of life for every sentient being that before he or she eats, he or she must use hands and feet. In labouring therefore with your bodies you are simply following the last of your being and there is not the slightest reason for you to feel dissatisfied with your lot. On the contrary I would ask to regard yourselves as trustees for the nation for which you are labouring. A nation may do without its millionaries, without its capitalists, but a nation can never do without its labour. There is one fundamental distinction between your labour and my labour. You are labouring for someone else.

The right relationship

In a natural state perhaps we would expect everyone to be his own master, viz., to be his own labourer. You are not your own labourer. I consider that I am labouring for myself, i.e., I am my own master. In a natural state, we should all find ourselves our own masters. But such a state of things cannot be reached in a day. It therefore becomes a very serious question for you to consider how you are to conduct yourselves as labourers serving for others. Just as there is no shame in being a labourer, so also there is no shame in labouring for others. It becomes necessary to find the right relation between master and servant. What are your rights ? It is simple enough to understand that your right is to receive the hire for your labour and it is equally simple to know that your duty is to work to the best of your ability for the wages you receive. And it is my universal experience that as a rule labour discharges its obligations more effectively and more conscientiously.

Masters' duties

The masters have corresponding duties towards the labourers. It therefore becomes necessary for labour to find out that we are not adequately paid, or adequately housed, how are we to claim and receive enough wages and good accommodation. Who is to determine the standard of wages and the standard of comfort required by the labourers ? The best-way, no doubt, is that of enforcing those rights. For that you require a little previous training and education. You have been brought to a central point from various parts of the country, and find yourselves duly congregated together and it was in the stress of circumstances perhaps you did not earn enough on your fields, or in your previous occupation, that you found yourselves in the hands of a particular master. But later you find that you are not getting enough and that you are not properly housed. But you do not know how to go about your work. I therefore venture to suggest to Mr. Wadia and those who are leading you and advising you that their first business is to guide you, not by giving you a knowledge of letters, but a knowledge of human affairs and human relations. I make this suggestion respectfully and in all humanity because my survey of labour in India, in so far as I have been able to undertake it, and my long experience of conditions of labour in South Africa led me to the conclusion that in a large majority of cases, leaders consider that they have to give labour a knowledge of the three R's. That undoubtedly is a necessity of the case. But it is to be precededby a proper knowledge of your own rights and a way of enforcing

On Strikes

Obviously, there should be no strike which is not justifiable on merits. No unjust strike should succeed. All public sympathy must be withheld from such strikes.

Strikes for economic betterment should never have a political end as an ulterior motive. Such a mixture never advances the political end and generally brings trouble upon strikers, even when they do not dislocate public life, as in the case of public utility services, such as the postal strike. The Government may suffer some inconvenience, but will not come to a standstill. Rich persons will put up expensive postal services but the vast mass of the poor people will be deprived during such a strike of a convenience of primary importance to which they have become used for generations. Such strikes can only take place when every other legitimate means has been adopted and failed.

—Mahatma Gandhi.

them. In conducting many a strike I have found that it is possible to give this fundamental education to the labourers within a day. That brings me to the subject of strikes.

Strikes are in the air today throughout the world. On the slightest pretext, the labourer goes in for strikes. My own experience of the last six months is that many strikes have done harm to labour rather than good. I have studied in so far as I could the strike in Bombay, the strike at the Tata Iron works, the strike in Gorakhpur, twice, and the celebrated strike of the Railway labourers in the Punjab. In all these four strikes I was more or less in connection with the labourers and what I am about to tell is derived from the labourers themselves. There was partial failure in all these strikes. Labour was not able to make good its points to the fullest extent. What was the reason ? Labour was badly led.

Subject of strike

I want you to distinguish between two classes of leaders, you have leaders derived from yourselves and they are in their turn advised and led by those who not themselves labourers, but who are in sympathy or expected to be in sympathy with labour. You do not require me to tell you that unless there is correspondence between yourselves, your own leaders, and those who are above you, unless there is perfect correspondence between these three there is bound to be failure. Now in all these four strikes, that perfect correspondence was lacking. There is another substantial reason which I discovered. The labourers looked at pecuniary support from their unions for the maintenance. No labour can prolong a strike indefinitely so long as labour depends upon the resources of its union. No strike can absolutely succeed which cannot be indefinitely prolonged. *In all the strikes that I have ever conducted. I have laid down one indispensable rule, that labourers must find their own support. Therein lies the secret of success.* And therein consists your education. You should be able to perceive that if you are able to serve one master and command a particular wage your labour must be worth and must be fit to receive that wage anywhere else. Strikes therefore cannot be expected to be idlers and to succeed. Your demands must be just and there should be no pressure exerted upon those whom you call blacklegs, any force of this kind exerted against your own fellow-labourers is bound to react upon yourselves. I think your advisers will tell you that these three conditions being fulfilled no strike need ever fail. That at once demonstrates to you the necessity of thinking a hundred times, before undertaking a strike. So much for your rights and the method of enforcing it.

But as labour becomes organized, strikes must become few and far between and as your mental development progresses further you will find immediately that the principle of arbitration replaces the principle of strikes. Time has now arrived when we should reach this stage. I will not detain you on this point any further.

National responsibilities

I would not venture to say a few words in connection with your national responsibilities. Just as you have to understand obligations amongst yourselves with references to your own masters, so also it is necessary to understand your obligations to the nation to which you belong. Then your primary education is complete. If you sufficiently realize the dignity of labour, you will realize that you have a duty to discharge to your country. You must therefore find out the affairs of our country in the best manner you can. You must find it out without having to wade through a cartful of books, who are your governors, what are your duties in relation to them. I do not propose to go into the existing conditions. I have not come here to give you a long address. It is impossible for me to interest you in the intricate questions that are now agitating the country. It is enough for me to tell you that it is your bounden duty to understand your responsibilities and your duties as citizens of this great land. In my humble opinion it is not possible for you to live up to your religion fully until you undertake to understand these things. My task this evening is finished, if I have stimulated your desire after a knowledge of the affairs of your country and I hope that you will not rest content until you have found out through your advisers and leaders—the principal affairs of this country.

MORAL AWARENESS

DR. ZAKIR HUSAIN,
President of India.

It was a morning in June 1926. Three of my colleagues of the Jamia Millia Islamia and I had come to Sabarmathi Ashram to meet Gandhiji. We had arrived rather late the previous night and arrangements had been hastily made to put us up. We were told that we would have breakfast in Gandhiji's hut, and were now seated there, four in a row, facing the kitchen, with Ba serving out food. Suddenly we heard a voice behind us :

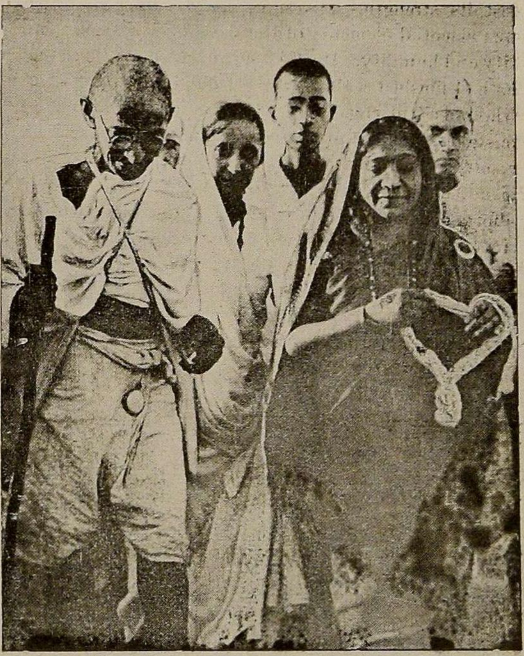
" How lovely ! "

We all turned, to see Gandhiji striding towards us. He came and sat on his cot, gracious and smiling, and talked and laughed as if he had known us for years.

The first meeting

Gandhiji was much talked about in Germany where the translation of Romain Rolland's book had a record sale. I had brought out a book on him myself while I was there and also delivered speeches on his message of non-violence. But this was the first time I met him. During the two or three days I was at the Ashram, I had fairly long talk with him. I was already committed to working in the Jamia Millia. This commitment had brought me into close personal contact with many eminent men, Hakim Ajmal Khan, Dr. Ansar Maulana Mohammad Ali, Maulana Abdul Kalam Azad, and I was naturally anxious to find out how much guidance and support I would get from them, and which method of approach would yield the best results. My motive in coming to see Gandhiji was the same. I did not need persuasion I had had enough of eloquence I wanted to know what Gandhiji thought and felt about the Jamia Millia and in what way he would be willing and able to help in its maintenance and expansion. He had saved it once, in 1924, when quite a number of its influential supporters had declared or implied that its continuation was no longer necessary or possible. What would he do for it now ?

It seemed he could do very little, because of the prevailing suspicions and tensions. But I was more deeply moved and inspired with a greater confidence than I would have been if he had expressed himself in a different way and promised liberal financial assistance. I would have got money, but I would also have felt that it was money that would make the Jamia Millia and not men. It was just the way he said things, the way he looked when saying them that impressed me. I was not carried away. I did not feel that life



A scene from the famous " Dandhi March "—Gandhi and Srimathi Sarojini Naidu

would be easier for the Jamia Millia or for me. But I became more determined to do what I had decided to do.

What was this due to ?

Profoundly impressed

It seemed quite clear from the way Gandhiji talked that he was searching for the truth, the truth that would govern his relationship with the Jamia Millia. There was no uncertainty. Gandhiji wanted the Jamia Millia to take root, to grow strong, to represent an idea that was clear in his mind. But it would have to make itself, and not be made by him. He would be deeply concerned, he would watch, he would hope. But he would do nothing by way of help that would involve a risk of the Jamia Millia losing its freedom to develop its own identity. Institutions, like men, must make themselves into what they want to become. I was profoundly impressed by what Gandhiji said. And I could see why. His thought and speech expressed his whole personality, and his personality was not an accident of nature, or a product of inherited culture; it had been fashioned by himself, in accordance with a moral design. He had worked on it like a craftsman, long and patiently, and was still far from satisfied. He had worked not in seclusion or solitude, but, as it were, in the market place of life, where all could see the unwavering determination and tireless energy with which he gave it the form that he desired and could test its strength. His smile, his laughter, his charm was essential elements of the design; so were his sincerity and humility. He did not talk like one who thought he had finished what he had set out to do, but like one who was still engaged in it, who could still commit mistakes, lose his grip over his tools, or falter in his resolve. Perfect accord between principle and practice is not achieved once for all. It requires continuous effort, continuous self-examination and in this process sincerity and humility acquire a certain rare quality. Gandhiji's sincerity was not only obvious ; it was a challenge to me to be equally sincere. And I also felt that I had to approach my task with a spirit of reverence to be humble because the greater the task, the more exacting would be its demands. One had to be worthy of one's task in every way and all the time.

Purity of heart

The specific activities through which a man seeks to serve his fellowmen are naturally conditioned by time and circumstances. The methods he adopts are not to be taken by themselves, apart from the situation in which they are adopted. With great men it is all the more necessary to bear this in mind. Gandhiji's fasts, for instance, were an aspect of his belief that purity of aims depended on the purity of the heart. and that if he failed in an important objective, it was because he himself was not pure enough. As a method he would recommend it only to those individuals who desired fuller control over themselves ; as a means for that attainment of ends he reserved it for himself, because of the obvious danger of its misuse. Today, those who wish to keep Gandhiji's memory alive need to remember not so much the occasions or the reasons for his fasts, but the plain truth that power will corrupt those who are not pure enough to exercise it justly and for the ends for which it should be exercised. Those who aspire to power must strive to attain, and those who bring them to power must demand, that purity of motive of which Gandhiji set such an exalted example.

Non-violence

We pay lip-service to the non-violence he preached so fervently and practised so steadfastly, and also pose questions that make it appear impracticable. But even if we are agreed that it would be ineffective against an enemy bent upon fighting against us with murderous weapons, can it not be practised by us in our relations with one another ? Must we forget that non-violence is the external aspect of benevolence large-heartedness, courage and moral strength. These, virtues must be cultivated everywhere and at all times, so long as the supremacy of the moral law is acknowledged. In a country such as ours, where peace and co-operation depend almost entirely upon a generous

Purity of means

For over 50 years I have trained myself never to be concerned about the result. What I should be concerned about is the means, and when I am sure of the purity means, faith is enough to lead me on. All fear and trembling melt away before that faith.

—Mahatma Gandhi.

Mahatmaji with Lord and Lady Mountbatten at the Rashtrapati Bhavan (then Viceroy's House) New Delhi, on 31st March 1947.

tolerance of diversities of religion, language and culture, the cultivation of these virtues is necessary not only to maintain the dignity of life but to ensure survival.

Satyagraha

We know that Gandhiji believed in the supremacy of the moral law, and satyagraha was his means of expressing and propagating this belief. Racialism in South Africa and British rule in India gave a historic form to his satyagraha, but we must also look beyond its particular political expressions if we wish to understand how it can be applied in different circumstances. The basic principle is that truth and justice can be established only by continuously intensifying moral awareness. Moral awareness is not created by the exercise of power, but by inducing men to regard themselves as free agents, acting in accordance with a moral law which they recognize as binding on themselves. This appears to be simple, almost elementary in theory, but the moment we begin to reflect on its practical implications we are overawed by their magnitude. The free moral agent, anxious to awaken in others an equal sensitiveness to the demands of the moral law, has to eradicate within himself the desire to use force or authority for the attainment of his ends. Impatient with himself, he has to practise almost limitless patience with others. He has to consider all the time the most appropriate means of creating genuine moral awareness, of strengthening it where it exists, and making it more and more consciously and effectively operative by providing opportunities for its self-expression. This may appear possible only through a kind of abdication, through the leader being willing to be guided by those whom he had to lead. All thought of prestige may have to be removed in a continuing self-examination where the first always puts himself last.

The sincerity

We all agree, too easily perhaps, that practise must be in accord with principle. But how many possess the degree of sincerity required to make their whole life an example of identity between practise and principle? Gandhiji strove to make this identity absolute. We can look at the details of his life, his dress, his food, his daily routine. We can look at the more fundamental things, most important of all, his attitude towards his fellow-workers. For it is this that we are most liable to overlook, because it demands the highest degree of commitment. The sincere are not satisfied with words, they wish to do things, to engage themselves in what Gandhiji called "constructive" work. One aspect of this is the work itself, the other, one which the quality of the performance depends, is the worker. Every detail, every minute of Gandhiji's adult life is an eloquent witness to his endeavour to practise what he believed. He knew that the only means of creating sincerity in others is to be sincere oneself. Whatever devotion I have had to my work is a reflection of Gandhiji's dedication to his work, and many others would have been influenced in the same way. They must have exercised their capabilities to the limit because apart from setting an edifying example Gandhiji challenged them to exercise their freedom as moral beings, acknowledged the supremacy of the moral law, and obeying it as a demand of their own nature. Gandhiji's specific "Constructive" work may become a matter of history. His building up of men will always have a vital contemporary significance.

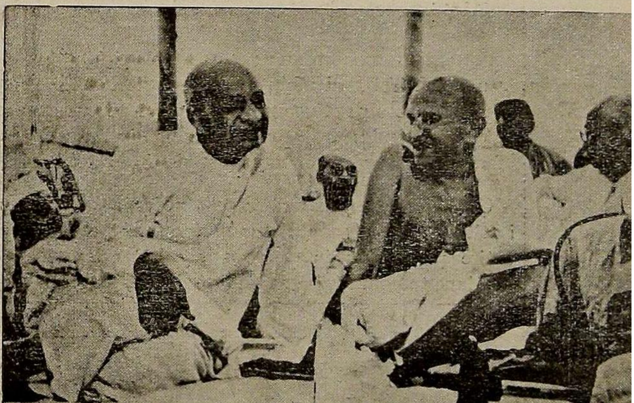
That is what needs most to be remembered now. As a free people, with a government that has to exercise authority, we must have a leadership relying not on power but on the prestige of its sincerity, its dedication to constructive work, and to the building up of men who carry on the work from generation to generation.

(From "MAHATMA GANDHI : 100 YEARS" *Edited by Dr. S. Radhakrishnan, and published by Gandhi Peace Foundation, New Delhi. Copyright: Gandhi Peace Foundation.)*

Rights Follow Duties

In the early months of the last year war, Mr. H.G. Wells was interested in drawing up a declaration of the rights of Man and he sought the views of the world's leaders on what these rights should be, Gandhi who was also invited to give his views, gave a characteristic reply; "Begin with a Charter of the Duties of Man", wrote Gandhi, "and I promise that the Rights will follow as spring follows winter. As a young man I began life by seeking to assert my rights and I soon discovered I had none—not even over my wife. So I began by discovering and doing my duty by my wife, my children, friends, companions and society and I find to-day that I have great rights perhaps than any living man I know."

Gandhiji with Sardar Vallabhai Patel and other Congress leaders.



Let not India forget Gandhiji

Thiru V. V. Giri, *Vice-President of India.*

It is our great fortune and rare privilege that Gandhi, the great leader of eminence and the world's greatest apostle of peace, non-violence and truth, was born in our land. Seldom it is that a great personage accomplishes in his own life-time, the fulfilment of the ideals for which he dedicated himself. Gandhi touched nothing which he did not adorn. With him, social life was an integrated whole and practically every part of it received his alchemic touch and carried the impress of his dynamic personality.

The life and work of Mahatma Gandhi will occupy a pre-eminent place in the history of the world. He brought freedom to India and in that process he taught us many things which are of equal significance. He trained his followers to shed fear and hatred, and taught the people a spirit of unity, equality and brotherhood.

From his childhood, Gandhiji stuck to certain principles based on morality. He solemnly promised his revered mother that he would not touch meat, wine or women during his stay in England, and he fulfilled this promise both in letter and spirit. During his student days in England he came into touch with Sir Charles Bradlaugh, Dadabhai Naoroji, etc., and evinced a keen interest in the Labour Party of England, the Fabin Society and Karl Marx's teachings and appreciated the methods of men of eminence such as Leo Tolstoy and David Thoreau.

The training ground

Gandhiji's work in South Africa trained him for the future political leadership of India; he led the fight against a foreign Government through the weapon of Satyagraha and laid the foundation for his future work of emancipating his country from political thraldom.

Gandhiji was, thus, not merely an individual but an institution who moulded the destinies of not only the entire population in our country but whose ideals continue to hold sway over the minds of all peace loving people throughout the world.

Gandhiji was a statesman, a politician, a social reformer, a writer, a teacher, a humanitarian, a cosmopolitan a seeker after truth, a sage, a saint, and above all a prophet all rolled into one. He possessed the courage of his convictions and did only what his conscience dictated. This doughty champion of humanity often stood alone, dauntless and fearless, to defy the whole world. Mahatmaji, whose leadership inspired not only our Nation, but served as a beaconlight to the entire world, was able to secure political freedom during a quarter of a century. This, he achieved through his unfailing but entirely novel, weapon of Non-violence and Truth. The significance of this is greater when we remember, that this method achieved magnificent results at a time other nations of the world were entirely relying on the deadliest of all weapons—the nuclear bombs.

Basis of Gandhian Philosophy

Mahatma was a real leader of men : he led them, and was not led by them. He never played to the gallery or cared to secure encomiums from the crowds. We should, however, not be under any misapprehension that he was not alive to the circumstances of the moment. He did not forget to adapt or adjust himself according to the changing circumstances. But everybody realised that with regard to the fundamental ideals and principles, no sacrifice was too great for him and he never compromised with what he considered evil.

Today, it is not be fitting that we should analyse the basis of Gandhian philosophy which we continue to

cheri... and uphold. Gandhiji stood, as we all know, not only for the independence of the people of India, but of the entire humanity. His prophetic slogans,

" Quit India—Quit Asia " had inspired millions and most of the nations in Asia are today free and resurgent, thanks to the leadership which India gave. Bapu wanted every nation and every individual to oppose and fight any infringement of their sovereign rights by any nation or power.

Perhaps more than at any time today there is an urgent need to understand the message of Bapu. The threat of force on our border should keep us vigilant and we should remember Gandhiji's words in this connection :

" Our nationalism can be no peril to other nations inasmuch as we will exploit none ; just as we allow none to exploit us." It would do well for every one to understand the implications of this message of Bapu which actually guide our policies.

International leader

We should equally remember that Gandhiji believed in work and according to him life should be one of ceaseless activity. We cannot achieve a just end by using unjust means—one cannot be divorced from the other. He never believed in the maxim that ends justify the means. As he himself once stated, " Since God pervades every fibre of my being, as well as all of you I desire from it the doctrine of equality of all creatures on earth." Hence his fight against discrimination of human beings on racial, economic, social and religious grounds.

In Gandhiji's opinion, to quote Acharya Kripalani, who had the privilege of being a close associate of Bapu, " the only way out is through striking a synthesis between political, social and economic life and between the individual and the society. To this Gandhiji's approach is that all conduct—social, economic and political, individual and collective—must be based upon some fundamental principles of morality. These, for him, are truth, non-violence and a scrupulous regard for the means.

We can thus rightly claim Mahatma Gandhi to be an international leader of the highest order. If only he lived for another quarter of a century after we secured independence, I am sure, he would have established international peace and concord, based on the principles adumbrated in his philosophy of life. He would have moulded by now the structure of United Nations not on the basis of atomic or other nuclear weapons of destruction, which are threatening the very foundations of world peace, but in a way true to the principles on which the United Nations was originally established.

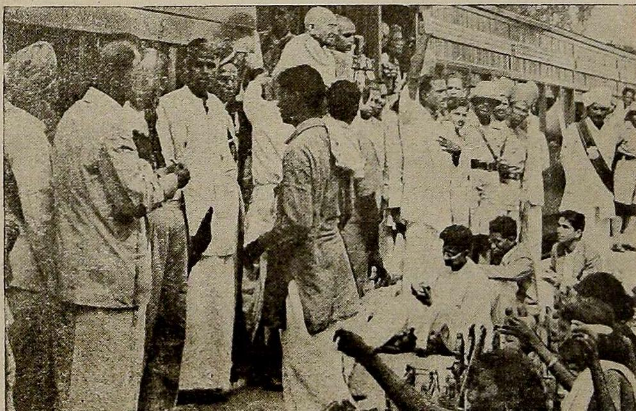
While Gandhiji stressed the needs for nations and societies to be self-reliant and self-governing he was the foremost to advocate internationalism transending al parochial and sectarian feelings. He was predominantly concerned with the establishment of one world ideas and to quote himself, " in these days of rapid intercommunication and growing consciousness of oneness o mankind, we must recognise that our nationalism mus not be inconsistent with progressing internationalism India cannot stand in isolation and unaffected by what is going on in other parts of the world. We should therefore range ourselves with the progressive forces of the world ". Elsewhere he emphasized that " no nation belongs to itself. Every nation belongs to the world. I want my country to be free so that it might die to serve the cause of humanity ".

Propagate Gandhian techniques

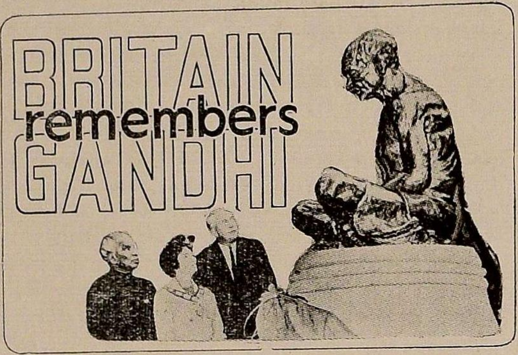
It is, therefore, in the fitness of things that an organisation devoted to the propagation of the Gandhian techniques should be established in every region and country. I am glad to note that the positive nature of his approach is being increasingly realised by the peoples all over the world.

In conclusion, I may recall the immortal words of Professor Albert Einstein when he paid the following tribute to Mahatma Gandhi : " A leader of his people, unsupported by any outward authority, a politician whose success rests not upon craft nor mastery of technical devices, but simply on the convincing power of his personality ; a victorious man of wisdom and humility armed with resolve and inflexible consistency, who has devoted all his strength the uplifting of his people and the betterment of their lot ; a man who has confronted the brutality of Europe with the dignity of the simple human being and thus at all times risen superior. Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon their earth. "

During his 1946 visit to Tamilnad Mahatma Gandhi travelled in third class coach. At every station people gathered in large number to see him. Here in one of the station Mahatma is witnessing mass spinning by the rural women.



BRITAIN remembers GANDHI



The bronze statue of Mahatma Gandhi after it was unveiled by the British Prime Minister, Mr. Harold Wilson, in London's Tavistock Square. The statue was sculptured by Miss Fredda Brilliant a well known sculptress. With Mr. Wilson are (left) Mr. V. K. Krishna Menon, President of the India League, and Mrs. M. Miller, Mayor of the London borough of Oamden, in which the new memorial is sited.

Following is the text of the speech made by the British Prime Minister, Mr. Harold Wilson, on May **17, 1968,** *while he unveiled the Gandhi memorial statue in London.*

I was very glad that I was able to accept the kind invitation from the Chairman of the Mahatma Gandhi Memorial Committee to come to Tavistock Square this eevning to unveil the Mahatma Gandhi statue. For this s an important event, because we are remembering this evening—and those who see this statue in the years to come will remember a great and good man to whom we in this country and our friends in India owe a profound debt of gratitude for the foundations which he helped to lay for the close and continuing relationship between India and Britain which has steadily developed since India attained her independence 21 years ago.

Visit as a student

Mahatma Gandhi's connections with this country extend back into the 19th century. It was 80 years ago, in 1888, when a Mr. M. K. Gandhi first visited Britain. He came here as a young student of 19 on his first journey outside his native land to study and to qualify in law.

Three years later, in 1891, he left this country not only as a qualified barrister but also, through his experiences here in those formative years of his life, strengthened and reassured in his moral principles and with a friendship and understanding of the British people—an abiding friendship and understanding which was to endure throughout all the long and difficult days which were to come in his relations with successive British Governments and the Government of India.

For during these 3 years in London he not only learned to study by himself and to make up his own mind on many problems of ethics and religion, he also learned a great deal about the ordinary people of this country—how they lived their daily lives, their prejudices and the working of their minds, and what really interested them. In the years which were to come this enabled him to look behind and through the official facade to the Britain and the ordinary British people whom he had come to know so well in his years as a student.

On his first visit to this country, Gandai was introduced by his British friends to new concepts of philosophy and religion. It was while he was in London, and in the company of English friends, that he first read in full, in Sanskrit, the Hindu scriptures, the Bhagavad Gita, which was to become the foundation of his philosophy of non-violence which he later developed and practised. He also became familiar in these years with Christianity and, although he always remained firmly Hindu, Christianity had a profound influence on him, and later in his life he acknowledged that his philosophy owed much to the Sermon on the Mount.

New concepts

Even at this early stage of his life it is possible to trace the beginnings of the iron self-discipline which he imposed on himself through the rest of his life. There was his unshakable resolve to remain a strict vegetarian and never to touch meat, the frugal life he led in London walking long distances through our streets and cooking his own meals—and his refusal to drink alcohol on any occasion.

It is very appropriate that the Mahatma Gandhi statue stands in this Square, for it is in an area which he knew well and came to love during his years as a student in London. Indeed, it was in a Holborn restaurant not far from here that he gave a farewell dinner (vegetarian, of course) to his British friends at the end of his three years as a student in London.

Following his qualification as a barrister, the next years of Gandhi's life were spent in South Africa practising as a barrister and working for equal citizenship for the Indians in South Africa. During this period he visited London twice—in 1919 when he came to put the case for the Indian Community in South Africa during the negotiations which preceded the union of the four colonies as a fully self-governing Dominion, and again in 1914 following the successful conclusion of his work in South Africa to improve the legal status and treatment of the Indians there.

Work in South Africa

It is noteworthy, too, that during his stay in South Africa he twice took a leading part in founding Indian ambulance units for service with the British forces—both in the Boer War and in the Zulu rebellion. He took a similar initiative at the beginning of the first World War. On the first two occasions, he played a notably personal part in the field, and on the third occasion would have done so but for a breakdown in his health which made it necessary for him to withdraw, having helped to establish the unit.

In 1915, Gandhi returned to India and from that time for the rest of his life, which was so tragically ended in 1948, he dedicated himself to gaining the complete independence of India. It was in this connection that he paid his fourth and final visit to Britain in 1931. This time he came at the height of his fame as the Father of the nation of India at a time when his standing in India had never been higher and against a background of 12 year's leadership in the struggle of the population of India for independence—a struggle in which more than once he had been imprisoned.

Dedicated life

Mahatma Gandhi was the chief and solely responsible representative of the Congress at the second session of the Round Table Conference in London 1931. The proceedings of the conference at St. Jame's Palace were a deep disappointment to him, but he was not disappointed with what he called " the real round table work " far away from St. Jame's Palace, making new friendships and patiently expounding the case for Indian self-Government.

On this visit his contacts and friendships range from the people and children of East London amongst whom he stayed at Kingsley Hall in Bow to the boys of Eton and the students of Oxford and Cambridge whom he addressed, from the cotton workers of Lanchashire who had been hard hit by the Congress party boycott of cloth made in Britain to King George V and many political leaders of the day. Therefore, despite the setback to his cause at the conference itself, Mahatma Gandhi remained cheerful throughout the three months he spent in Britain in 1931. The Press found almost endless fascination in his personality and he was successful in bringing India's problems home to the people of Britain as a whole.

While in this country in 1931, Gandhi was asked what relationship he would like to see between India and Britain. His reply was that he would like India to be an equal partner with Britain, sharing her joys and sorrows, and an equal partner with the Dominions, but that it must be a partnership on equal terms. In effect, in the language of today, he was asking that a self-Government India should become an independent member of the Commonwealth—a concept which we all take for granted today but which was at that time far-sighted and indeed, hard to imagine.

Far-sighted concept

The 1931 visit to London as with the rest of his work and life in India at this time was, of course, essentially of a political character and provoked great controversy. But, even so, Gandhi's kindliness and love for his fellow-men shone through, whether or not he found himself politically in accord or in conflict with them. So, too, did his special affection for this country show itself. His own words express this : and I quote :

" . . . It is to me a matter of perennial satisfaction that I retain generally the affection and trust of those whose principles and policies I oppose.

Gandhiji fought for women

Gandhiji freed us from fear. The political liberation of the country was not the culmination but a mere by-product of this liberation of the spirit. Even more far-reaching was the alteration he brought about in the social climate of India. Gandhiji set us free also from the walls and fetters of our social tradition. It was his axiomatic assumption of the equality of women and men, of the supposedly low-born and high-born, the urban and the rural, that inducted the masses into the Gandhian movement. In the long history of India, every reformer has fought against the hierarchy of caste and the debasement of women but no one succeeded in breaking down discrimination to the extent that Gandhiji did. The women of India owe him a special debt of gratitude. And so do all other groups who suffered from age-old handicaps.—Thirumathi Indira Gandhi, Prime Minister, in Mahatma Gandhi : 100 years ".

The Round Table Conferences of 1930 and 1931 took place at roughly the half-way stage in Mahatma Gandhi's long struggle for Indian independence by the peaceful means of civil disobedience. The events of the years after 1931 are well known, and I do not have the time to deal with them here. Suffice it to say that it was in 1946 that Clement Attlee decided that India should have the right to complete independence without further delay. In August 1947, the freedom for which Mahatma Gandhi had dedicated his life came to India; the transfer of power was complete.

Memorial Committee

I must not close without referring to the work of my old friend and collegue Lord Sorensen, whose energy and patience as the chairman of the Mahatma Gandhi Memorial Committee have made today's ceremony possible. His interest in India and his work for the friendship of our two great nations, particularly as chairman of the Indian League, are well known and extend over many years. Indeed, I hope I will not be giving secrets away when I point out that Lord Sorensen was born in the same year that Mahatma Gandhi completed his years as a student in London.

I should like to take the opportunity, too, of paying my tribute to the work of the Mahatma Gandhi Memorial Committee and to all those who have been concerned in the conception, design and construction of the statute, and particularly to the sculptress, Miss Fredda Brilliant.

I should like too to welcome that stalwart Freeman of this Borough, Mr. Krishna Menon, who has done so much over the years to cement the links between our countries. He too studied law here and probably knows this Borough better than most of the rest of us. It is particularly fitting that, as one who conceived the idea of this memorial, he should be here to see its completion.

Solid foundation of friendship

We are also pleased to see the Indian High Commissioner here this evening. Though relatively recently arrived in London, he is already well known to us and respected by us all. I need hardly say—it seems a common characteristic of eminent representatives of India—that he too studied law in this country in preparation for his subsequent distinguished judicial career in India. I am told that he was, in fact, a student here at the time of the Round Table Conference in 1931. It is very appropriate that the representative of India in this country should be with us today when we are about to celebrate the 21st anniversary of India's independence and the centenary year of Mahatma Gandhi who played a unique part in attaining that independence.

He was a Moment

Without relying on any of the modern techniques he was a supreme master of mass communication. Instinctly he knew the appropriate place and time to perform the appropriate symbolic act which could bring all to an awareness of his aims. This attribute alone had the hallmark of genius. In achieving this unison he was deeply suspicious of all artificial aids. He once told a member of my staff that he was really too old to master the mysteries of radio: he was not, he said, in principle against using it altogehter, but he had to know whom he was addressing, whether it was five or five lakhs. So when he finally consented to speak over All-India Radio at the time of the Punjab Crisis he asked to do so on the basis that he was addressing his audience—in this instance the Refugees at the Kurukshetra Camp—directly and exclusively. Here again, far from being old fashioned, he was probably ahead of his time. The sincere message may well need the closed circuit.

He had the greatness to embody the oppressed and their sufferings, and to seek truth wherever it might be found. By this standards a change of heart could be even more important than a change of mind. To borrow the famous phrase of Anatole France, "He was a moment in the conscience of mankind".

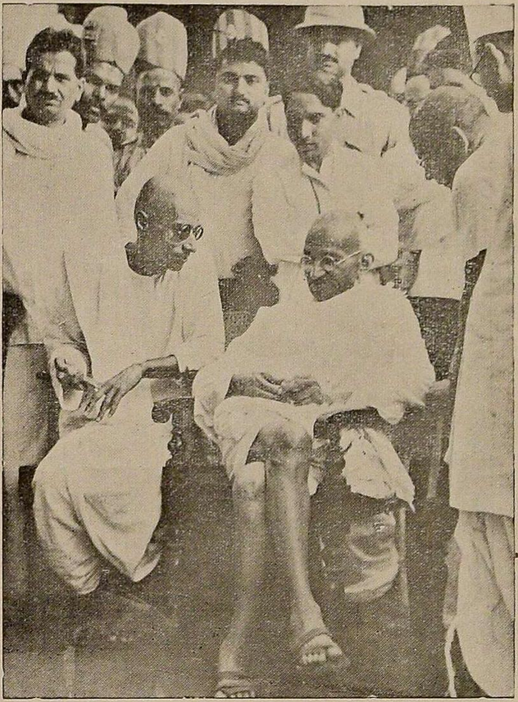
—The Earl Mountbatten of Burma, in "Mahatma Gandhi : 100 years".

I have spoken this evening of the achievements of Mahatma Gandhi, the Father of India, who first came to this country 80 years ago and who came to know us so well. Not only India but we in this country, too, owe him an immense debt of gratitude for the solid foundation of friendship between India and Britain which he helped to provide and which we can now enjoy. We remember, too, his particular affection and friendship towards many different groups of people in this country which endured throughout the many often difficult years of his leadership of the independence movement in India.

It is, therefore, in this spirit of friendship and affection on behalf of the British people that I have much pleasure in now proceeding to unveil the Mahatma Gandhi memorial statue, which will stand both as a memorial to Mahatma Gandhi and as a token of friendship between Britain and India.

Mahatma Gandhi's visits to Tamilnad

Mahatma Gandhi visited Tamilnad several times. This article attempts to give a brief account of some of his historical visits with maps at pages 18 *and* 19.



During the 1937 visit to Tamilnad Mahatma Gandhi is seen in conversation with Thiru C. Rajagopalachari at the Basin Bridge junction, Madras.

Each of the visits of the Mahatma to Tamilnad was a Saga of inspiration for the masses. His visits to Madras are memorable. His visit in connection with the collection of Harijan Fund, covered almost entire Tamilnad. In one of his visits Gandhi was moved at the sight of people dressed in insufficient clothes. This made him to decide to wear only one loin cloth. It is Tamilnad that made him a "Half naked Fakir".

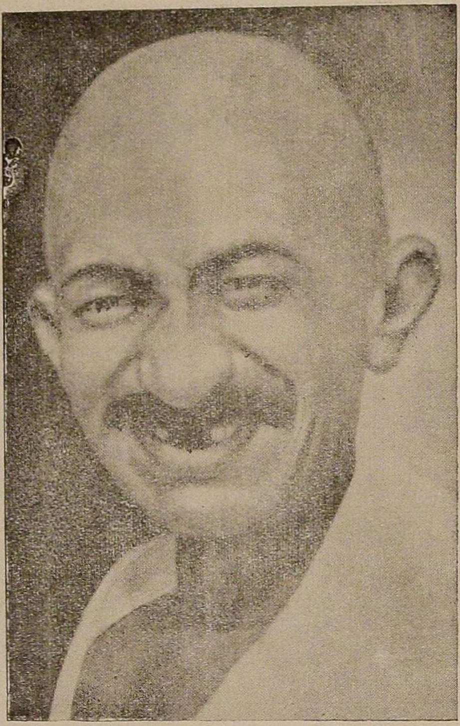
First visit

His first visit was in November 1896. He was then working for the upliftment of the South African Indians. About his first visit he writes "the Balasundaram incident made a profound impression on the meeting held in Madras". The story of Balasundaram, a Tamilian indentured labourer serving an European in Durban is interesting. He was beaten up by his master. He ran to Gandhiji for help. Gandhi was visibly moved when he saw Balasundaram in tattered clothes, two of his teeth broken and his mouth bleeding. Gandhi not knowing Tamil, the language in which Balasundaram narrated his pitiable condition, took the help of one of his clerk who happened to be a Tamilian. He sent him to nearby doctor, got him treated and then lodged a complaint on behalf of Balasundaram to a Magistrate.

It was with the intention of paying a visit to the families of Balasundaram, Nagappan, Valliammal and others, he paid a visit to Madras. Here he got the help of G. Parameswaran Pillai, Editor of *Madras Standard* (later merged with *Madras Mail*) and G. Subramania Iyer of *The Hindu*.

Again in 1915

In 1915 April, Mahatma Gandhi visited Madras for the first time after his return from South Africa. He was then wearing Dhoti, Kurta and a big Marvari turban. He came with his wife and stayed with G.A. Natesan, Editor of the *Indian Review*. A report of A. S. Iyengar, the then Editor of the *Associated Press of India* will be of interest. He writes, "In 1915 I came into closer contact with Natesan rather intimately. The day of the arrival of Gandhi I remember how the Central Station was flocked and even hanging accommodation was not available. The train steamed in and the crowd, which had anxiously expected to see Gandhi seated in the first class compartment rushed towards it. But there was no such person in either the first or the second class compartments. For myself, I found myself slowly elbowed towards the rear of the train. Every one strained his neck enquiring where is Gandhi? I had not seen Gandhi before. A tiny-looking person dressed in Indian mill-made cloth (no Khaddar in those days!) with a turban typical of Gujarati style got down from a third class compartment, with his wife, as if absolutely unconcerned. He asked me, 'Where is



Mr. Natesan ?' I replied, ' He is looking out for Mr. Gandhi near the first class compartment '. Mahatma Gandhi did not even smile at my answer. There was however another somewhat oldish looking Gujarati who gently tapped me from behind and said ' This is Mr. Gandhi '. Soon the word passed that Gandhi had arrived and the whole crowd made a stampede. The crowd unyoked the horse of the chariot and volunteered to drag it with Gandhis in procession to the residence of Natesan who was their hoast ".

Public meeting

The citizens of Madras gave him a huge reception at a public meeting at the Victoria Hall presided by Justice Mr. S. Subramania Iyer. It appears he stayed in Madras for nearly nine days. He later visited Mayuram and Tharangampadi.

In 1919 Gandhi visited Madras City on an invitation of Kasturi Ranga Iyengar Editor of The *Hindu*. He was staying in No. 4, Cathedral Road, Madras (this place has a tablet commemorating the visit of Gandhi in 1919). Gandhi met Thiru C. Rajagopalachari for the first time, and befriended him. The idea to start " Satyagraha " all over the country in protest against Rowlatt Act dawned on him in a dream during his stay in Madras. It was at this time Barathiar met Gandhi for the first and the last time.

His next visit to Madras was after he had actively entered in politics. On April 9, 1920, he arrived in Madras and addressed a huge public meeting at Tilak Ghat, where he gave a call to the people of India to wake and serve the cause of India's Freedom. In 1921 he visited Madras with Maulana Mohamed Ali and Maulana Shoukat Ali.

In 1921, he visited Madras and made an extensive tour in Tamilnad. He visited Cuddalore, Kumbakonam, Tiruchirappalli, Srirangam, Madurai, Devakottai, Tirunelveli and Salem.

The loin cloth

It was at Madurai he decided to wear only a loin cloth and he kept this vow till the end of his life. On this decision he spoke thus on September 22, 1921 :

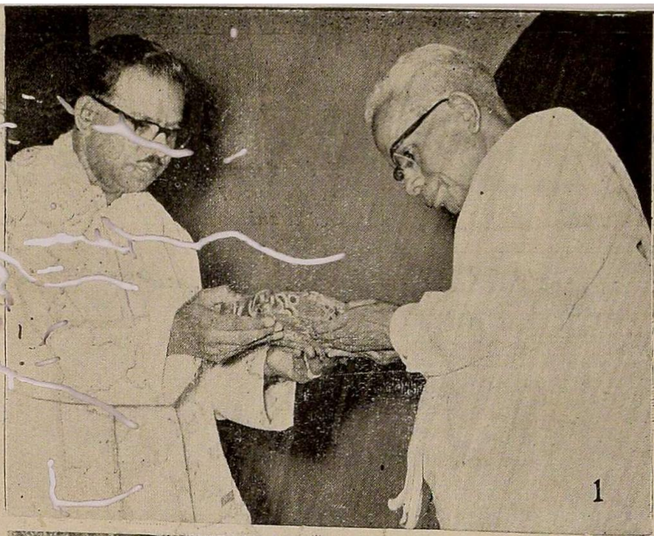
" I know that many will find it difficult to replace their foreign cloth all at once. Millions are two poor to buy enough khadar to replace the discarded cloth. To them I repeat my advice given on the Madras Beach. Let them be satisfied with a mere loin-cloth. In our climate we hardly need more to protect our bodies during the warm months of the year. Let there be no prudery about dress. India has never insisted on full covering of the body for the males as a test of culture.

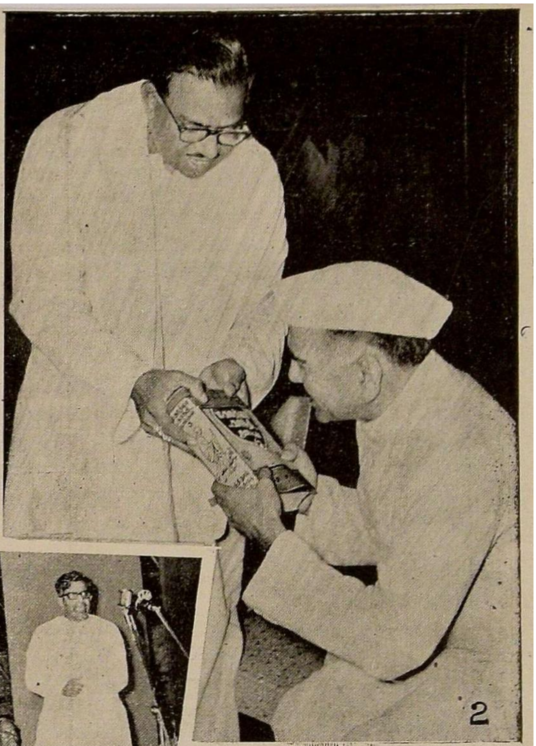
" I give the advice under a full sense of my responsibility. In order therefore to set the example I propose to discard at least up to the 31st of October my topi and vest and to content myself with only a loin-cloth and a *chaddar* whenever found necessary for the protection of the body. I adopt the change because I have always hesitated to advise anything I may not myself be prepared to follow, also because I am anxious by leading the way to make it easy for those who cannot afford to change on discarding their foreign garments. I consider the renunciation to be also necessary for me as a sign of mourning and a bare head and a bare body is such a sign in my part of the country. That we are in mourning is more and more being borne home to me as the end of the year is approaching and we are still without swaraj. I wish to state clearly that I do not expect co-workers to renounce the use of vest and topi unless they find it necessary to do so for their own work. "

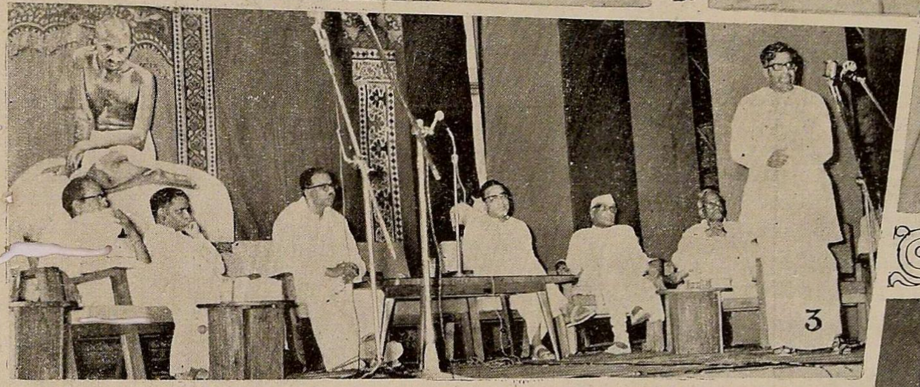
Later he sent his wife Kasturba in 1923 to Madras to acquint herself with the South Indian people and their culture.

The noteworthy visit

On his way to Vaikam (Kerala) in 1925 he haulted for a day in Madras. The Municipal Corporation presented him with an address on March 7, 1925. Sir Mohamed Usman was the President of the Corporation at that time. Gandhi was staying as a guest with Mr. S. Srinivasa Iyengar at "Amjad Bagh", Mylapore.







Tributes to Mahatma

In connection with the Mahatma Gandhi Birth Centenary Celebrations which began on 2nd October 1968 the book "Mahatma Gandhi : 100 Years" and the film "Mahatma" were released at Childrens' Theatre, Madras, and an all-party public meeting was organised at Marina. 3rd October was celebrated as Artiste Day at Marina.

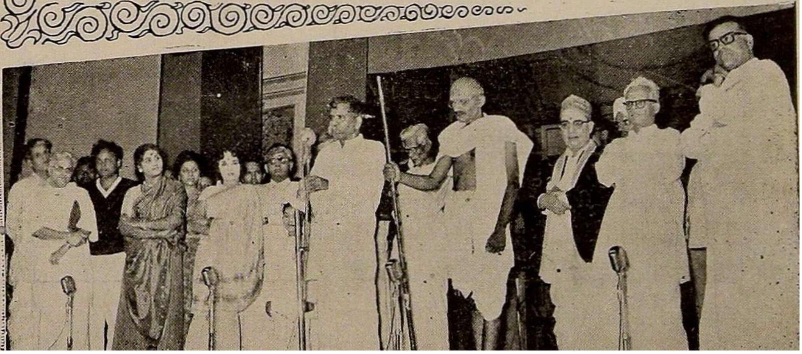
1. Thiru V. R. Nedunchezhiyan, Minister for Education and Industries, releasing the book, "Mahatma Gandhi : 100 Years", to Thiru M. Bhaktavatsalam, former Chief Minister of Madras.

2. The Minister presenting a volume of the Autobiography of Mahatma Gandhi to Thiru Fakrudin Ali Ahamed, Union Minister for Industrial Development and Company Affairs, who also participated in the public meeting at Marina.

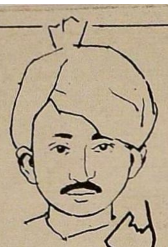
3. Thiru C. Subramaniam, President, Tamilnad Congress Committee, addressing the meeting.

4. Musical concert by Sulamangalam Sisters on the Artiste Day.

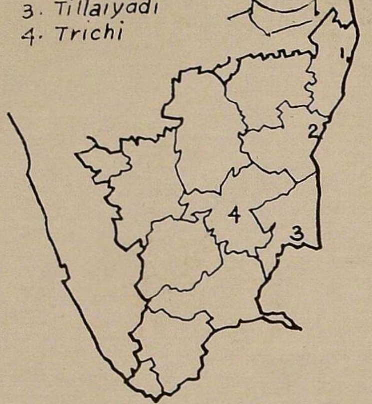
5. Leading drama and cine actors who took part in the Tamil drama "Pathachoru" held on Artiste Day.



1915

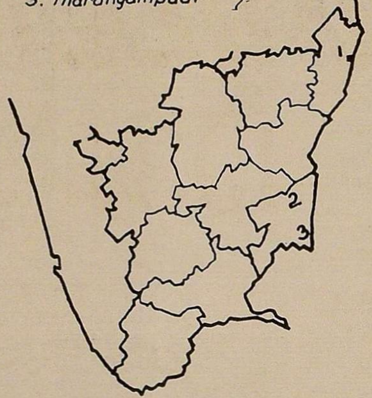


1. Madras
2. Cuddalore
3. Tillaiyadi
4. Trichi



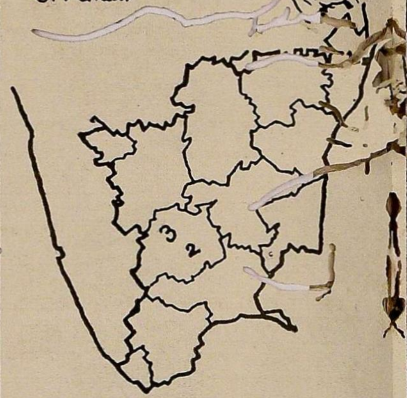
1919

1. Madras
2. Mayuram
3. Tharangampadi



1946

1. Madras
2. Madurai
3. Palani

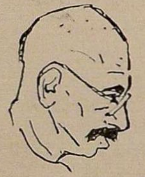


1896

Madras City only

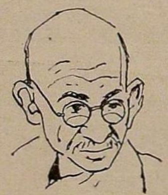
1920

Madras City only



1925

Madras City only

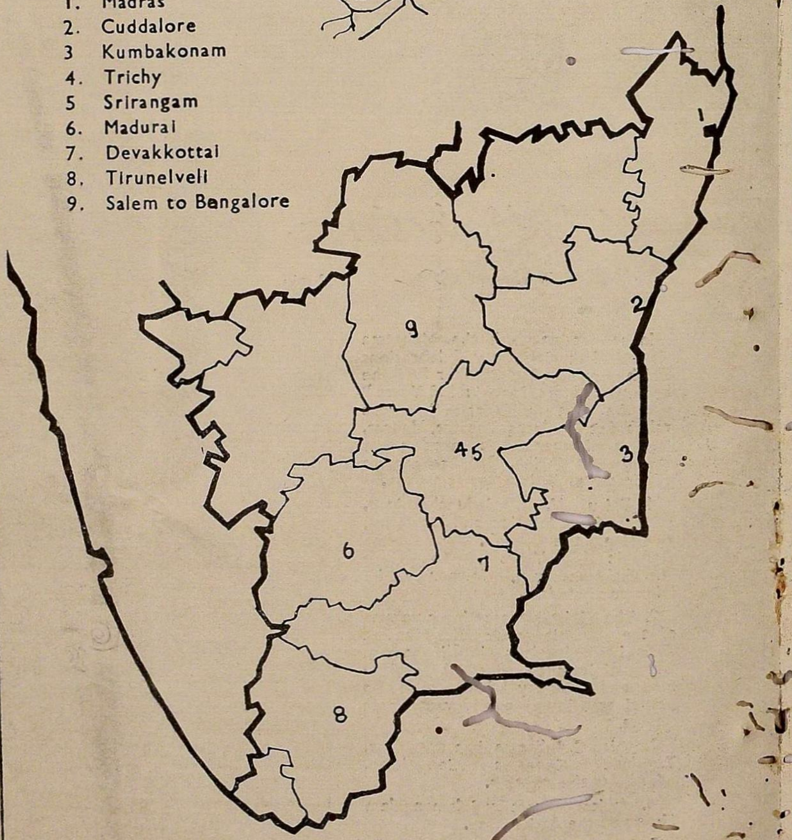


1927

Madras City only

1921

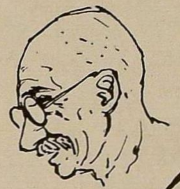
1. Madras
2. Cuddalore
3. Kumbakonam
4. Trichy
5. Srirangam
6. Madurai
7. Devakkottai
8. Tirunelveli
9. Salem to Bangalore

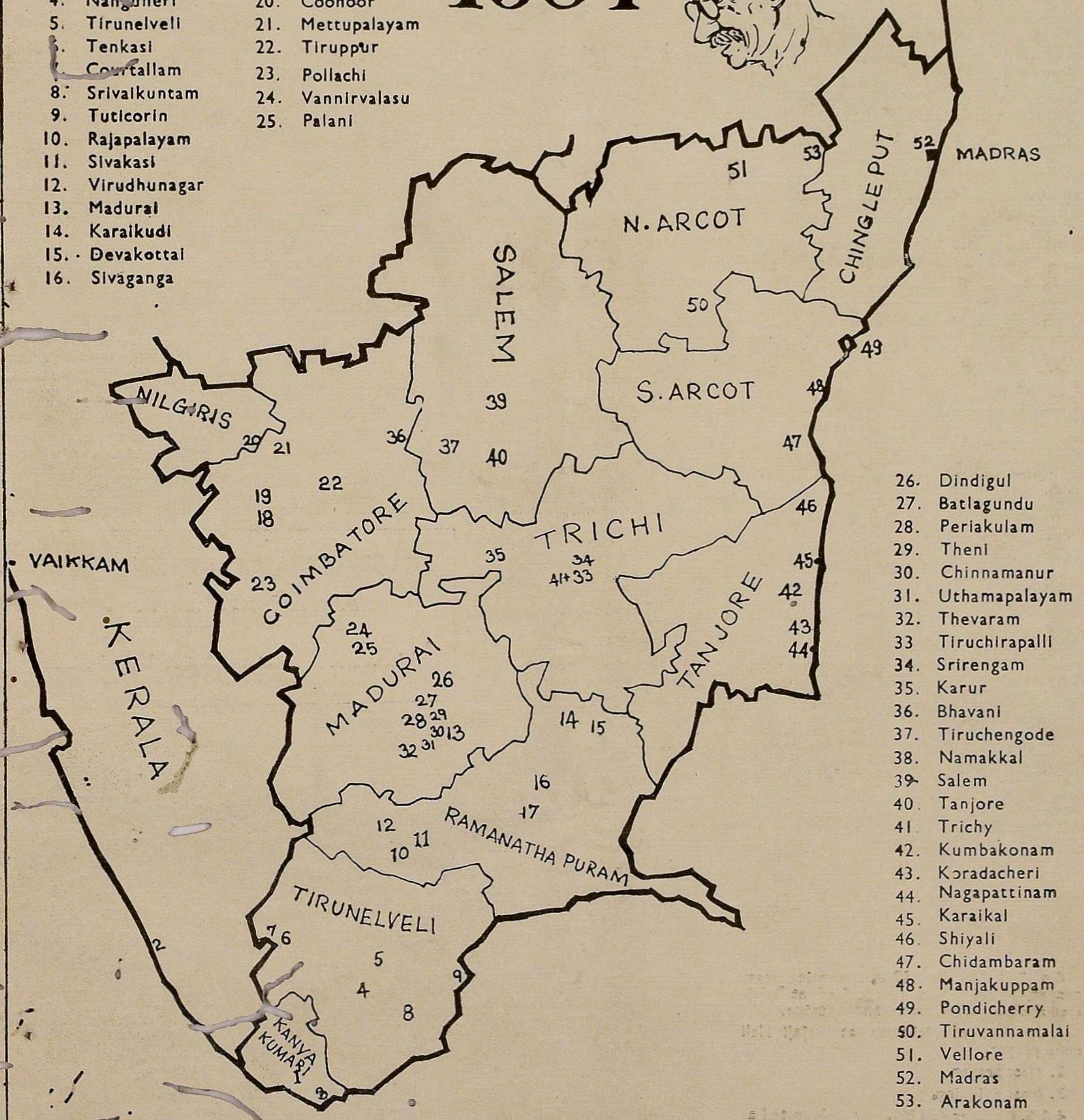


Mahatma Gandhi's VISIT TO TAMILNAD

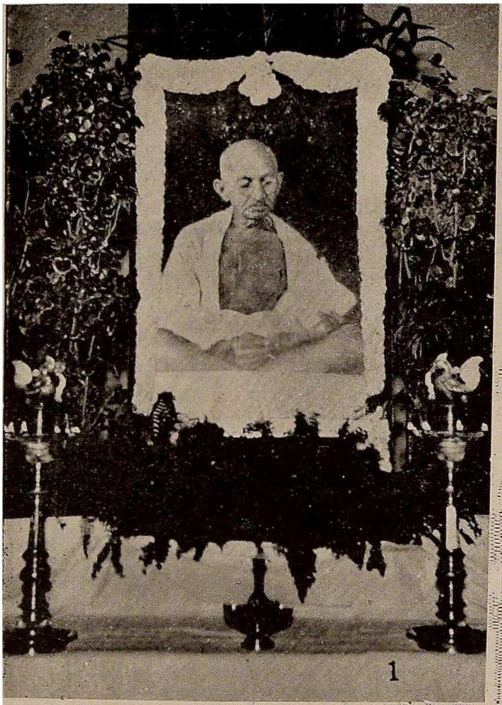
1. Nagercoil
2. Trivandrum
3. Kanyakumari
4. Nanguneri
5. Tirunelveli
6. Tenkasi
7. Courtallam
8. Srivaikuntam
9. Tuticorin
10. Rajapalayam
11. Sivakasi
12. Virudhunagar
13. Madurai
14. Karaikudi
15. Devakottai
16. Sivaganga
17. Manamadurai
18. Pothanur
19. Coimbatore
20. Coonoor
21. Mettupalayam
22. Tiruppur
23. Pollachi
24. Vannirvalasu
25. Palani

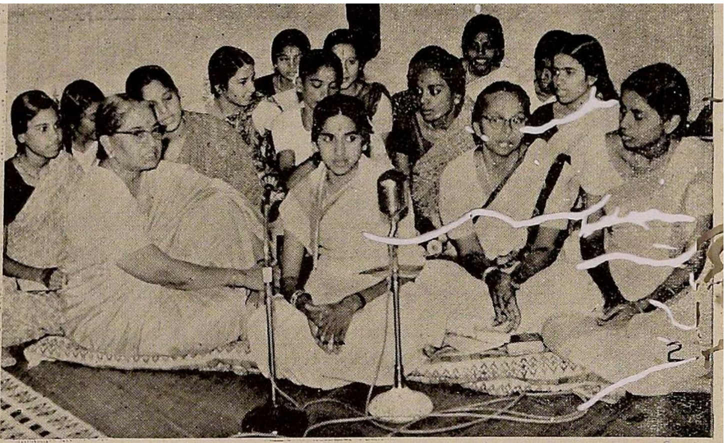
1934

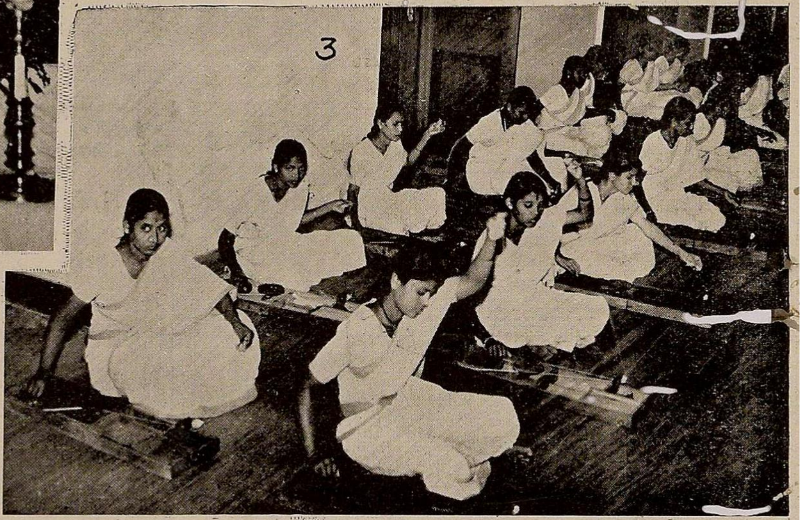




26. Dindigul
27. Batlagundu
28. Periakulam
29. Theni
30. Chinnamanur
31. Uthamapalayam
32. Thevaram
33. Tiruchirapalli
34. Srirengam
35. Karur
36. Bhavani
37. Tiruchengode
38. Namakkal
39. Salem
40. Tanjore
41. Trichy
42. Kumbakonam
43. Koradacheri
44. Nagapattinam
45. Karaikal
46. Shiyali
47. Chidambaram
48. Manjakuppam
49. Pondicherry
50. Tiruvannamalai
51. Vellore
52. Madras
53. Arakonam

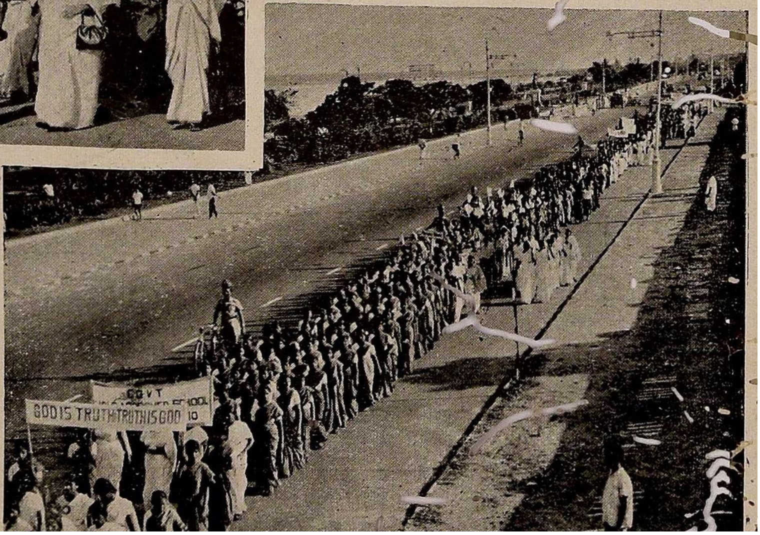






Mahatma Gandhi Centenary

'Homage to Mahatma'



On 2nd October 1968, morning mass prayer and spinning was organised at Rajaji Hall and at Marina near Gandhi Statue.

1. Portrait of Mahatma at Rajaji Hall mass prayer.

2. Mass prayer.

3. Mass spinning.

4 & 5. October 4, 1968, was celebrated as Women's Day. A procession of women which started at Marina near Gandhi Statue ended at Rajaji Hall with a public meeting.

In 1927 on his way from Ceylon he came to Madras to participate in the annual session of the Indian National Congress, which was held under the presidentship of Dr. Ansari at the Spurtank Maidan, Egmore.

The most noteworthy visit to Tamilnad was in connection with the collection of funds for Harijans, a cause for which he would not spare any effort. Dr. T. S. S. Rajan, escorted him during his entire tour. He stayed in Tamilnad from February 23, 1934 to March 22, 1934. He toured for eighteen days and took rest for eight days in Coonoor. He travelled more than two thousand miles visiting 112 places both by train and car. Besides coins he received gold, taklis, charkas, caskets, fountain pens, silver plates, silver framed photographs, gold bangles, chains and ornaments, ivory boxes, shaving sticks, silver cups and framed and unframed addresses which he auctioned on the spot. He was able to collect Rs. 16,708-12-3.

Mahatma Gandhi reached Nagercoil from Trivandrum. From there he went to Kanyakumari and halted for a day. Then he visited Nanguneri, Tirunelveli, Tenkasi and Courtallam. At Courtallam arrangements have been made for his bath at the falls but Gandhi came to know that Harijans were prohibited from taking a bath at the falls; he refused to take a bath on this score. Then he visited Srivaikuntam, Tuticorin, Rajapalayam, Sivakasi, Virudhunagar, Madurai, Karaikudi, Devakottai, Sivaganga, Manamadurai, Pothanur and Coimbatore.

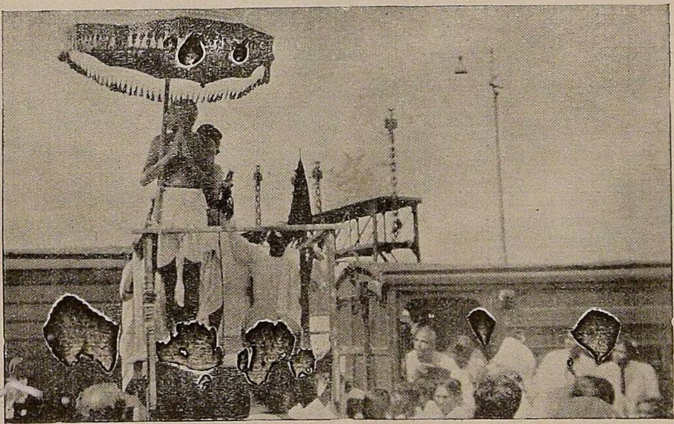
From Coimbatore he motored to Coonoor and stayed there for eight days. From there he continued his journey visiting Mettupalayam, Tiruppur, Coimbatore, Pothanur, Pollachi, Vannirvalasu, Palani, Dindigul, Batlagundu, Periakulam, Theni, Chinnamnur, Uthamapalayam, Thevaram, Tiruchirappalli, Srirangam, Karur, Bhavani, Tiruchengode, Namakkal, Salem. He reached Thanjavur via Tiruchirappalli and visited the following places: Kumbakonam, Koradacheri, Nagapattinam, Karaikal, Shiyali, Chidambaram, Manjakuppam, Pondicherry, Tiruvannamalai, Vellore and reached Madras. He was given a send-off at Arkonam Railway Station.

Deep affection for the Tamilians

After successfully completing the tour, he arrived in Madras City and was presented with an address at the Ripon Buildings of Madras Corporation. Mr. W. W. Ladden was the Mayor then. The beach meeting was attended by over one lakh of men and women and was the largest that Madras ever witnessed. Gandhi was staying in the Harijan Industrial School, Kodambakkam.

His last visit was in 1946. He arrived on January 12 to preside over the Silver Jubilee Celebrations of the Dakshina Bharatha Hindi Prachara Sabha. The British Parliamentary delegation met him in Madras. It was at this time that Gandhi paid a visit to Meenakshi Amman Temple, Madurai and Palaniandavar Temple at Palani. He visited these temples because these temples permitted the Harijans to enter temples like other Hindus. He was accompanied, by Rajaji, L. N. Gopalaswamy and Kamaraj.

At every time he visited Madras, Gandhi expressed his satisfaction and his appreciation to the orderly contact of the people of Madras. He said: "I have experienced nothing but deep affection of the people of Tamilnad wherever I have gone. I am convinced that the vast mass of humanity that seemed to clink to me to fully understood and appreciated what I stood for and what I had come for."



Mahatma Gandhi addressing the Golden Rock Railway Employees at Tiruchirappalli during his 1946 Harijan tour of Tamilnad.

Gandhi Centenary in Tamilnad

The State Committee for Gandhi Centenary Celebrations was constituted in June 1966 with the Chief Minister as Chairman and Thiru V. R. Nedunchezhiyan, Minister for Education and Industries as Vice-Chairman. The Governor is the Patron of the State Committee. The three Secretaries of the State Committee are (i) Thiru K. Arunachalam, Secretary, Tamilnad Gandhi Smarak Nidhi, (ii) Thiru N. Ramakrishnan Iyer and (iii) Thiru T. V. Vasudevan, I.A.S., Deputy Secretary to Government, Public Department and Director of Information and Publicity (in-charge).

The following seven sub-committees have also been constituted under the State Committee :—

1. Sub-Committee for Constructive Programme—

   Convenor : Thiru G. Venkatachalapathi, Gandhi Niketan Ashram, T. Kallupatti.

2. Sub-Committee for Mass Communication—

   Convenor : Thiru V. R. Radhakrishnan.

3. Sub-Committee for Rural Amenities—

   Convenor : Thiru K. Diraviam, I. A. S., Secretary to Government, Food Department, Madras.

4. Sub-Committee for General Programme—

   Convenor : Thiru K. Arunachalam, Secretary, Tamilnad Gandhi Smarak Nidhi.

5. Sub-Committee for Women's Welfare—

   Convenor : Thirumathi Sarojini Varadappan.

6. Sub-Committee for Ways and Means—

   Convenor : Thiru K. Arunachalam.

7. Sub-Committee for Gandhi Museum—

   Chairman : Thiru K. Diraviam, I. A. S., Secretary to Government, Food Department.

The State Committee has so far met twice. Various matters have been discussed during the meetings of the State Committee and the Sub-Committees and they are being considered for implementation by stages.

The following are the major activities so far undertaken :—

Work done

The Tamilnad Gandhi Smarak Nidhi, Madurai, has been entrusted with the work of bringing out a publication, "Gandhi in Tamilnad". A sum of Rs. 10,000 was sanctioned by the Government for this purpose. The work is in progress.

A Seminar on "The relevance of Gandhiji for our times" was conducted at Madurai, by the Tamilnad Gandhi Smarak Nidhi, Madurai from December 27, 1966 to January 1st, 1967. A sum of Rs. 3,000 was sanctioned by Government.

Picture postcards of Gandhiji were printed and distributed to the District Educational Officers, etc., for being distributed to students on the occasion of Gandhi Jayanthi in 1966. Similarly, it has been proposed to print and distribute picture postcards during this year also.

A good collection of works on and by Gandhiji have been purchased for the Information Centres at Madurai and Madras.

Fifteen prints of the film "Hundred Minutes" from Government of Gujarat and 6 prints of the film "20th Century Prophet" for being distributed to the District Collectors and Information Officers for screening them in the villages and blocks.

The Gandhi Jayanthi 1967 was celebrated as a Gandhi Centenary Preparatory Week throughout the State. The Chief Minister and Minister for Education and Industries issued appeals to the public on 29th September 1967 and 16th September 1967 respectively. The Ministers and the Governor gave talk on All India Radio on 25th October 1967, 2nd October 1967 and 8th October 1967 respectively.

The Gandhi Martyrs Day (30th January 1968) was observed throughout the State ; Mass spinning was arranged by the Gandhi Smarak Nidhi, Madurai and Madras. Posters depicting the Gandhian principles such as "Discourage violance and foster unity" were placed at prayer centres.

The Women's Welfare committee took part at the Zonal camp held at Kasturbagram in January 1968. The object of the camp was to give orientation training to women workers.

The Committee also conducted a State-level camp at Srirangam during April 1968 on a similar pattern and a sum of Rs. 2,000 was sanctioned by the State Government.

Centenary Committees have been formed with the Presidents of the Panchayat Unions as Chariman, M.L.As., M.Ps. and prominent presons of the locality as members to co-opt in the RuralAmenities sub-committee for implementing the programme of action. The Committee will engage itself with some constructive work in the name of Gandhi say by constructing schools in villages, digging wells or tanks, etc.

A drama competition was organised among school children and prizes have been awarded for the dramas written on the important incidents in Gandhiji's life bringing out the ideals of the Mahatma by conducting a competition among school children.

A committee has been formed to set up a "Gandhi Museum" at 'Lodge' near Rajaji Hall in Madras. Arrangements are being made in this regard.

The Education Department has included lessons on Gandhiji in the text books and agreed to prescribe the books written on Gandhiji as non-detail text books for various age groups in the educational institutions.

Fifty thousand copies of Gandhiji's picture depicting Naokali March was purchased from Gandhi Smarak Nidhi and sold to the public through the Panchayat Unions and educational institutions.

All Panchayat Unions have been requested to purchase the complete works of Gandhiji for their libraries.

The Minister for Education and Industries has issued appeal to all the Industrialists and Merchants in the State to publish the Calendars and Diaries for the coming year with Gandhiji's pictures and sayings. The Government of Tamilnad has also been requested to publish the Calendar accordingly.

Programme for 1968-69

It has been decided to set up a 'Model village' in the name of Valliyammai in the Thilliyadi village from public donations.

It has been decided to publish books on Gandhiji for school children in three-age groups.

It has been proposed to hold a seminar on a grand scale at Madras during 1968 to discuss the various "topics like Gandhiji and Society", "Gandhiji and Politics", etc.

It has been decided to conduct a Mobile Exhibition depicting photographs of Gandhiji's life and important incidents which happened in his life-time.

It has been decided to print the speech made by the Ministers and other leaders on the occasion of Gandhi Birth Day in the form of a small book.

It was decided to hold a meeting of the film producers to discuss the theme for producing a 'film' depicting Gandhiji's ideals.

It has been decided to organise committees to celebrate Gandhi Centenary at the Municipal towns.

To request the Gandhi Smarak Nidhi to bring out Gandhiji's works as small booklets on different subjects in Tamil.

To request the Panchayat Unions to construct wells, school buildings, Medical centres and other amenities to the villagers to commemorate Gandhi Centenary year in Tamilnad.

To request the leading artists and painters in Tamilnad to prepare special portraits and pictures on Gandhiji depicting his idea of service and print them for distribution to the public of Tamilnad.

All the Educational Institutions are requested to conduct classes on Gandhiji once in a month and to organise essay and oratorical competitions on Gandhiji's life and mission.

Circulars are to be issued to all educational institutions to celebrate Gandhiji's Birth Day with processions, Mass spinning, public meeting, etc.

Training camps for a short period are to be organised for the teachers and professors at Madras to spread the ideologies of Gandhiji among students.

The Educational authorities are requested to organise Gandhi Exhibition in the lines of the school improvement conferences with the help of local people. The drawings of children on Gandhiji may be exhibited along with other photographs and publications. The printed pictures and booklets may be sold during these functions.

An all party committee is to be formed at the State capital to celebrate the Gandhiji Birth Day on 1968 and 1969.

Badges in plastic and metal may be prepared and sold to the public and students during the current year.

Follower of Gandhi

Let no one say that he is a follower of Gandhi. It is enough that I should be my own follower. I know what an inadequate follower I am of myself, for I cannot live up to the conviction I stand for.

—Mahatma Gandhi.

Oratorical Competition on Small Savings for Students

An Oratorical Competition on Small Savings for the students of City High Schools and Colleges was conducted on 7th and 9th October 1968 respectively at the Children's Theatre, Madras-2.

Following students were declared as Prize Winners:—

High Schools.—First Prize—N. Pandian of Rajah Muthia High School, Raja Annamalaipuram; Second Prize—P.T. Eswaran of K.C. Sankaralinga Nadar High School, Thondiarpet.

Consolation Prizes.—(1) V. Ganesan, Rao Bahadur Calavala Cunnan Chetty's High School, Perambur, (2) Seethalakshmi, Madras Sevasadan, Chetput, (3) V. Ramakrishnan, Calavala Cunnan Chetty's High School, (4) S. Vasantha, Kalyanam Girls' High School, Chintadripet.

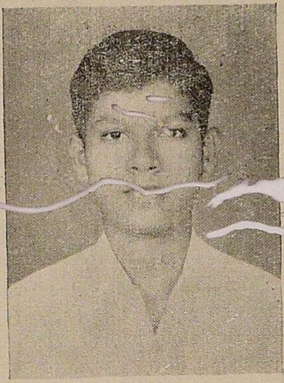
Winner of Rolling Shield.—Rao Bahadur Calavala Cunnan Chetty's High School, Perambur.

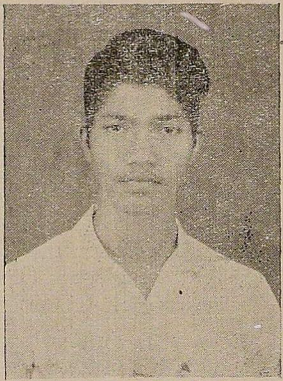
Colleges.—First Prize—Dhamayanthi Devi, Ethiraj College; Second Prize—K.S. Srikumar, Vivekananda College.

Consolation Prizes.—(1) P.N. Narayanan, Loyola College, (2) Sheila Mehta, Queen Mary's College, (3) R.C. Srinivasan, Vivekananda College.

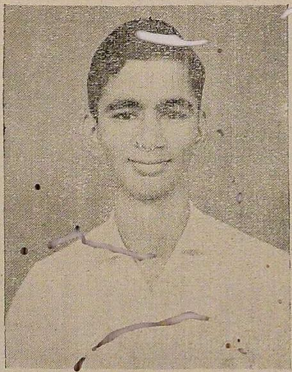
Winner of Rolling Cup.—Vivekananda College, Mylapore.

Thiru K. Venkata Subramaniam, Joint Director, Directorate of Rural Development, Thirumathi Rajarajeswari, Professor in Tamil, Queen Mary's College and Thiru D.H. Theagaraj, State Information Officer were the judges for the High School competition while Thiru N.S. Bhut, Director, Binny & Company, Thiru K. Venkatasubramaniam, Joint Director, Directorate of Rural Development and Thiru R. Sivathanu Pillai, Additional Professor of English, Presidency College were the judges for the College competition.


N. Pandian


P. T. Eswaran

Selvi Dhamayanthi Devi


K. S. Srikumar

FOUNDATION OF FREEDOM, JUSTICE AND PEACE.

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion, tyranny and oppression.................., human rights should be protected by the rule of law...................

—Preamble to Declaration of Human Rights.

THE STORY OF HUMAN RIGHTS MOVEMENT

On October 24, United Nations Day is to be celebrated. Special emphasis is given to Human Rights problem this year. This article is of topical interest.

June 15, 1215, occupies an honoured place in the history of man's long and often difficult fight for freedom and justice. On that day was born the Magna Charta, the first formal declaration of the rights of the individual.

Then, for the next five centuries or so, the struggle remained basically unstable and singularly uneventful. The first real gain came in 1775 when the American Declaration of Independence categorically affirmed man's God-Given right to be free.

Magna Charta

Thereafter, the progress was quick, continuous and worldwide. Among the largest and most dramatic landmarks were the French Revolution of 1789; the American Bill of Rights of 1791; and President Lincoln's Emancipation Proclamation of 1865.

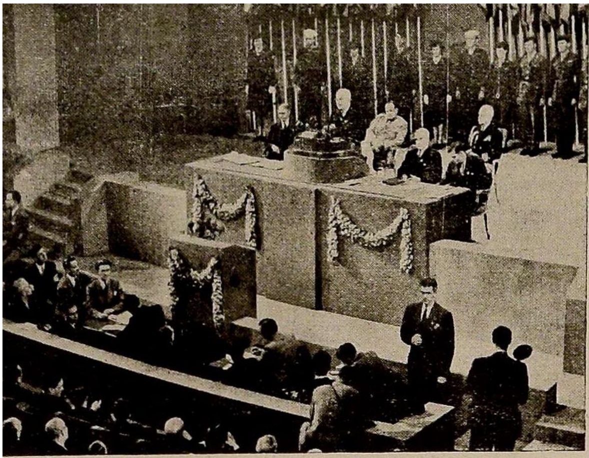
Gradually, the idea underwent a change in the U.S. and Americans began to think that only a free world could be a peaceful world. Reflecting this new trend in U. S. thinking, President Franklin Roosevelt said:

"Freedom means the supremacy of human rights everywhere. Our support goes to those who struggle to gain those rights and keep them."

And, finally, in a multi-nationed recognition of the concept of universal human liberty, the United Nations adopted the Universal Declaration of Human Rights on December 10, 1948. This, in many ways, was the most important event in the annals of human freedom.

Second World War

The Second World War had ended three and a half years earlier after causing untold material destruction and human misery; the winds of freedom were blowing across all five continents, bringing with them a new universal interpretation of the dignity and rights of every individual, irrespective of nationality, creed or colour. The Declaration of Human Rights was the



Twenty years ago, on April 25, 1945, the representatives of 50 nations assembled in San Francisco, California, to write a charter for a world organization that would maintain international peace and security. After two months of proposals, debates and finally, agreement, the delegates approved their hard handiwork, a document which represented their collective hopes for a peaceful future. On June 26 the representatives signed the new charter and by October 24 that same year it had been ratified by enough of the participating nations to make it a binding document. Thus the United Nations was born.

President Harry S. Truman who spoke at the closing session of the San Francisco Conference, urged all nations to translate the lofty words of the United Nations Charter into worthy deeds for all mankind. Stressing free speech he asserted that "the world has learned again the nations, like Individuals : must know the truth if they would be free".

brave expression of that concept, the testament of the faith and hope which dominated the thinking of most people in those early post-war years.

The Commission on Human Rights began its work in January 1947 under the Chairmanship of Mrs. Franklin D. Roosewelt. Almost two years later, on December 10, 1948, the General Assembly of the United Nations adopted the Universal Declaration of Human Rights at the Palais de Chaillot in Paris. Out of the fifty-eight nations represented there, forty-eight voted their approval of the Declaration, none voted against, eight abstained, and two were absent. The First International Declaration of Human Rights was therefore adopted without a single dissenting vote. Members of the United Nations had proclaimed "a common standard of achievement for all people and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction."

The Declaration

There were thirty articles in the Declaration covering both civil and political rights and economic, social and cultural rights. Articles 1 and 2 are general articles, stating that "all human beings are born free and equal dignity and rights" and are entitled "to all the rights and freedoms set forth in this Declaration without distinction of any kind such as race, sex, language, religion, political or other opinion, national or social origin, property, birth or other status." The civil and political rights recognized in articles 3 to 21 of the Declaration include : the right to life, liberty and security of person ; freedom from slavery and servitude; freedom from torture or cruel; inhuman or degrading treatment or punishment ; the right to recognition as a person before the law ; equal protection of the law ; the right to an effective judicial remedy ; freedom from arbitrary arrest, detention or exile ; the right to a fair trial and public hearing by an independent and impartial tribunal ; the right to be presumed innocent until proven guilty and freedom from *ex post facto* penal; laws ; freedom from arbitrary interference with privacy, family, home or correspondence ; freedom of movement the right to a nationality; rights relating to marriage the right to own property ; freedom of thought, conscience and religion ; freedom of opinion and expression ; the right of association and of assembly ; the right to take part in government and the right of equal access to public service.

Articles 22 to 27 cover economic, social and cultural rights ; the right to social security ; the right to work ; the right to rest and leisure ; the right to a standard of living adequate for health and well-being ; the right to education ; and the right to participate in the cultural life of the community.

Concluding article

The concluding articles, articles 28 to 30, recognize that everyone is entitled to a social and international order in which these rights and freedoms may be fully realized, and they stress the duties and responsibilities which the individual owes to the community.

It was not an easy task for so many countries to come together and draft a declaration recognizing human rights and fundamental freedoms in terms which all could accept and understand. It significance should not be minimized. It was hailed by the President of the 1948 Session of the General Assembly H. V. Evatt of Australia, on its adoption as a document to which "millions of people, men, women and children all over the world, many miles from Paris and New York, will turn for help, guidance and inspiration". In the ten years since it was adopted knowledged of the Declaration has been spread far and wide. It has been translated into all the main languages of the world. The date of its adoption, December 10, was proclaimed as Human Rights Day by the General Assembly in 1950 and is celebrated every year in most countries. The declaration or individual articles from it, are frequently qouted in United Nations resolutions

as setting the standard which should be applied. National constitutions drafted since 1948, as well as laws and court decisions, show the influence of the declaration.

Many international conventions and agreements, even those not drawn up under United Nations auspices also show the effect of the Declaration, such as the Peace Treaty with Japan, the agreement relating to the Free Territory of Trieste and the agreement between France and Tunisia concluded in June 1955.

A commitment

The U.N. declaration is largely patterned on the American Bill of Rights—The first 10 amendments to the U.S. Consititution—which has affected the course of world political history and directly influenced the constitutions of countries newly come the freedom, including the Constitution of India.

The Declaration is a commitment on the Universal level and, as such although it can be forgotten at times even flouted at others—it can never be revoked. It is written of millions of men and women of many nationalities who stand committed to the avowal that "All human being are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood".

Mrs. Eleanor Roosevelt

No Isolation for me

I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave.

—*Mahatma Gandhi.*

No aspect of human life remains unaffected by this Declaration—education, religion, art, science, government, economics, marriage, social security and the right to travel freely are included in the 30 Articles.

Mrs. Eleanor Roosevelt, widow of the President Franklin Roosevelt was the one individual whose devotion largely inspired the Universal Declaration of Human Rights. She was a person who loved people, who dedicated her life to the service of human freedom. In her capacity as Chairman of the Human Rights Commission she worked tirelessly, to reconcile the widely divergent political, social and religious ideas of the member nations to produce an acceptable, yet purposeful draft.

Last year India honoured Eleanor Roosevelt's Memory as a Champion of Human Rights by issuing on Human Rights Day a special commemorative stamp bearing her portrait. Two months earlier the United States had similarly honoured her. This homage from both sides of the world was the merited recognition of her status as a true citizen of the world. To Mrs. Roosevelt the Universal Declaration was the "International Magna Carta all men everywhere. Her work for the freedom and equality of all men was in the spirit of her country's great national tradition."

Every year, since 1948, December 10th is celebrated as Human Rights Day in all those countries which are party to the Declaration, a day for rededication to the ideals of universal freedom and equality.

Mahatma Gandhi, to whom all men were brothers expressed his belief in the importance of human rights in his own simple way. In a letter to Julian Huxley, then Director-General of UNESCO, he wrote:

"I learned from my illiterate but wise mother that all rights to be deserved and preserved came from duty well done. Thus the very right to life accrues to us only when we do the duty of citizenship of the world."

INDIA AND HUMAN RIGHTS

India, happily, has taken positive steps in providing and ensuring basic human rights. The Constitution of India ensures the human rights and fundamental reedoms proclaimed in the Universal Declaration of Human Rights.

The Constitution

The Constitution forbids the States to deny to any person equality before law or equal protection of the law. Discrimination by the State against any citizen on grounds of religion, race, caste, sex, place of birth, etc., is denied. Untouchability, the age-long scourage of Indian society, the most violent encroachment on human dignity, is abolished and its practice in any form is an offence punishable under law. Citizens of India are guaranteed the right to freedom of speech, the right to form associations and unions, to move freely throughout the territory of India, to acquire, hold and dispose of property, to reside and settle in any part of India, and to practisce any profession or carry on any occupation, trade or business. The upliftment of backward classes, thus encouraging them and ensuring them the enjoyment of the rights guaranteed in the Constitution, is the active concern of the Government.

The Fundamental Rights

The Fundamental Rights embodied in the Indian Constitution are justiceable. Externally, on any encroachment on the basic rights of individuals, the voice of India is not slow to be heard. India is endeavouring to live up to her commitments entered into as a signatory to the charter, in promoting and upholding basic human rights and fundamental freedoms.

Advanced Vocational Training Institute at Madras

An Agreement for the establishment of an Advanced Vocational Training Institute at Madras with assistance from the United Nations Development Programme (Special Fund), with the International Labour Organisation as the Executive Agency, was signed here to-day.

The Agreement was signed by Mr. David A. Morse, Director-General, on behalf of the I.L.O., Mr. Nessim Shallon, on behalf of the U.N.D.P. and Thiru A. T. Bambawale, Joint Secretary, Department of Economic Affairs, Ministry of Finance, on behalf of the Government of India.

The Institute will conduct courses aiming at upgrading the skill of the workers in industry in the fields of tool and dye making, advanced welding and foundry work, precision fitting and other related occupations of tooling industries, such as, heat treatment and metrology. For this purpose, the Institute will run both full time as well as part-time courses, so that workers from industrial establishments which are unable to release their workers for full time training may also benefit from the advanced training in skills to be imparted at the Institute. In addition to training activities, the institute will develop new training methods and techniques, curricula and teaching materials for advanced skills and thus serve as a model or similar Institutes which may have to be organised later in other important industrial centres in the country, by the Directorate-General of Employment and Training.

The U.N.D.P. (Special Fund) will make available $ 1,015,700 (Rs. 76,17,750) in the form of experts, fellowships and equipments, etc. The Government of India contribution will be about $ 571,786 (Rs. 42,88,395). The Institute will start functioning in the current year. Madras has been selected for the establishment of the first Institute for advanced training in view of its rapidly developing industrial complex employing a large number of workers. The new Institute for which the agreement was signed on 28th August 1968 will meet the needs of the industry by upgrading the practical skill and related theoretical knowledge of their workers through a co-ordinated programme of workshop and class room instruction.

Speaking after the signature ceremony, the Union Labour Minister Thiru Jaisukhlal Hathi said that the Institute would go a long way to meet the needs of our industry for highly skilled workmen in the fast changing technological world of to-day.

Mr. David A. Morse, Director-General, I.L.O., thanked the U.N.D.P., but for whose wisdom and co-operation, the agreement to set up the Institute would not have materialised.

Our Farmers DO IT

An important task in rejuvenating rural India is reducing the mental distance between the educated and uneducated. That we have succeeded in this mighty task is corroborated by the changing face of India. Schemes like Community Development and Panchayat Raj have awakened the ryot's intelligence, making him independent and self-determining man. Agricultural extension service has brought about complete change in the method and mode of Indian farming. The Indian agriculture is undergoing a revolution, with the introduction of new strategy in this sector of our economy. Much ground has been broken in multiplying hybrid seeds and high yielding strains, in resisting pests and insects, evolving short term crop and water and fertilizer uses.

Dynamic farmers

The Indian farmer can be as progressive and dynamic as any other farmer in any country in the world if a new trail is shown to him to exploit fully the existing agricultural potentialities. Our farmers are not allergic to new ideas and techniques. Wherever the farmer has implemented new ideas and strategy he has succeeded effectively. The new agricultural strategy, as evolved by our agricultural experts, is stimulating, giving pep to farmers, and as a result we have many farmers in all States whose farms inform the rest of 65 million farming families about new varieties of paddy, wheat, jowar and bajra and package of practices impelling them to adopt the new ideas in agriculture. Given below the story of three successful farmers who reap the fruits of high yielding varieties.

Green paddy field, banana trees, tall and luscious sugarcane line up the entire route to Ootacamund between Coimbatore and Mettupalayam. In the midst of such farm lands is situated Curudampalayam village which is proud of its ryot Thiru V. C. Rengaswami, a model farmer. He has now won First Prize in the Madras State Paddy Crop Competition.

"Science has unleased newvista in agriculture. Every ordinary and average farmer can easily obtain high yield if he is well versed in modern methods and implements of cultivation", says 37-year old Rengaswami. His farm, spread in an area of nine acres, has been the cynosure of many agriculturists and researchers in agriculture for the last seven years. It is true that every part of his farm—whether it is compost pit, cattle shed or nursery—carries a message to the visitors to adopt.

Good seed gives high yield; high yield gives courage to farmers to tide over hurdles in farming. Rengaswami thanks Agricultural College, Coimbatore for the supply of CO 25 paddy variety.

The basic reason for his high harvest is his personal effort to prepare proper nursery and watering practices. "For any farmer, whether rich or poor peasant, my nursery", he says smilingly "is a scene of joy and beauty". Seed rate and watering practices help him a lot to save seeds. Stoppage of water to nursery on 15th and 30th days, according to him, increases the tillering capacity of seedlings, resulting in greater number of earheads and high yield. He purchased CO 25 paddy seeds from Agricultural College, Coimbatore, and he got sufficient advice from the College experts.

Preparation of land

Preparation of land like ploughing and manuring was done in time. Rengaswami is an adept in soil conservation and water utilisation practices. An American agricultural expert, after perambulating his farm for about 3 hours, has stated "I am pleased to see your irrigation practices and your methods of husbanding the fine textured soil".

Rengaswami used improved plough and other implements. He supplied 10 cart load of farm yard compost. After the soil became soft and properly nurtured he applied 140 kilograms sulphate, 40 kilograms potash and 65 kilograms ammonium. The entire one acre was ready and receptive for transplantation. The secret of his success is that he takes much pains to process the land, so that the soil becomes responsive to cultural and nutritional treatment. He transplanted

Thiru Rengaswami
Coimbatore.

the seedlings in rows, 20 Cm apart. Fifteen days after transplantation, he worked a weeder to weed. The plants grew luscious and virile.

He applied 80 kilograms of No. 2 mixture when the crop was 44 days old and again 65 Kilograms ammonium when it was 70 days old. Rengaswami is a regular reader of " Mezhi Selvam ", a Tamil monthly published by Madras Government Department of Agriculture and he says that he followed implicitly all the instructions given in that journal in regard to plant protection measures.

Great care

To prevent any attack of disease and pests, he was vigilant. He dusted the crop with the mixture of BHC and DDT. He had used Endrine, Blue Copper, Folidol, Pathern. Not less than nine times he applied these pesticides. No attack of disease of any kind was noticed by him.

He gets water from his 90' well. His 10 HP motor pump had run for 354 hours, one hour consuming 8 units, for the entire period and he had paid Rs. 280·36 for electricity supply. He is maintaining account so diligently. February 16, 1967 was a heyday for him, for he harvested 4,544 kilograms paddy in an acre. His old widowed mother, with smiling face, complimented her son and his labour, which apart from distinguishing him as a model farmer and pace-setter, brought him a net profit of Rs. 1,739·61. His one acre CO 25 paddy field has won for him First Prize in the Madras State Crop Competition for 1966–67.

Rengaswamy's methods

His methods are simple and easy to follow. His improved agricultural practices have won him many laurels. He is a farmer often making banners in newspapers. He raises IR 8, Ragi, Tapioca and Sugarcane.

In 1959–60 Rengaswami harvested 5,480 pounds of paddy per acre, and in 1960 he raised 6,800 pounds and won a prize in the State Crop Competition in fact, Rengaswamy disseminates information on modern farming to all agriculturists.

DECCAN MAIZE

Hybrid maize is very valuable for both its grain and fodder. It is an outstanding income producer. It gives quality fodder for cattle. Farmers can easily produce, 3,000 kg. of grain and 15 to 20 tons of fodder per acre in 100 to 115 days. One Coimbatore farmer has recorded a yield of 4,030 kg. per acre. He got an income of Rs. 4,630 with a net profit of Rs. 4,000 per acre. The maize crop is not season-bound and if water is available, three crops can be produced in a 12 months period.

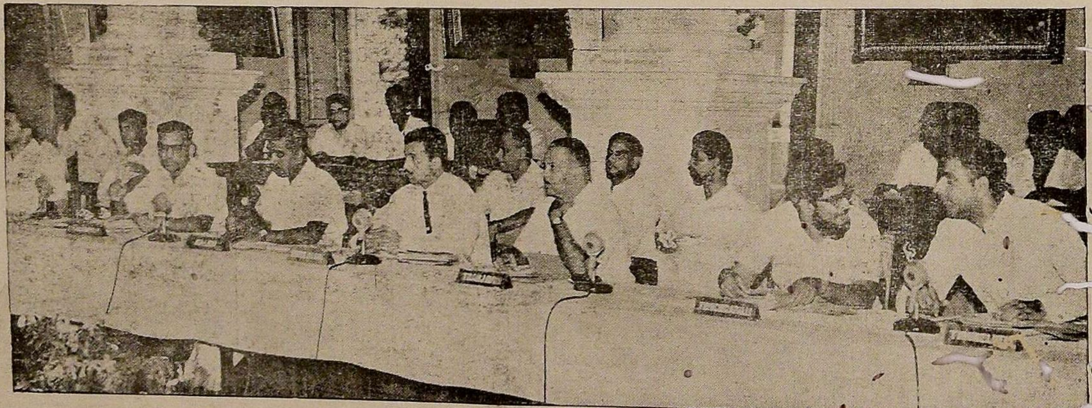
A crop of hybrid maize producing 3,600 kg. per acre will easily feed five to six times as many people as compared to a good paddy crop. If the maize fodder is made into silage and fed to dairy cattle, it is possible to feed eight to nine times as many people as can be fed from one acre of paddy producing 1,820 kg.

At the present cost-price relationship a farmer should easily net Rs. 6,000 per acre from three crops of maize in a 12 months period.

If the maize fodder is ensiled and fed to dairy cows and the manure preserved and returned to the soil it is possible to produce continuous maize.

Luckily there are few insect pest and disease that attack the crop. Stem borers have been the only insect pest noticed and no disease has been observed.

The Conference of the District Collectors was held at Rajaji Hall on 5th October 1968 to consider Agriculture and presided over by Thiru



I visited his farm twice, and every visit makes me feel that farmers like Rengaswami who want to try new ideas are fully aware that our country is experiencing an agricultural explosion. Their interest coupled with extension of all inputs of agriculture, including technical know-how, will quickly remove India from the map of food deficit nations.

* * *

The real force behind all our programmes of food production is the initiative, keeness and adoptability and understanding of the farmer. Century old practices and ideas slowly disapper, yielding place to new system of farming. Such change is taking place at a rapid pace in Coimbatore district of Madras State. If the 'Crash' programmes of food production are successful in this State, it is due to the initiative and confidence of farmers like Palani Gounder of Uthandiyur Village in Satyamangalam Panchayat Union. "See my hands, Sir, my fingers and paws are strong and sturdy. Not only that, you know, my mind is also strong and bold to try any new idea in agriculture. Pests and insects dare not defy me because I have the BDO as my 'apayarakshaka", says Palani Gounder when I met him in his farm along with BDO who is a Graduate in Agriculture.

Palani Gounder

Well informed and experienced farmer Palani Gounder cultivated CSH I Hybrid Jowar in six acres. Hybrid Jowar has many benefits to farmers, apart from the high yield, according to his experience. The straw is a nutritious fodder, and green straw increases milk yield and improves the taste. It is devoid of the difficulties in spraying pesticides and driving away the birds besides being unhurt by wind.

The experience of the Palani Gounder is a lesson to all ryots, anxious to raise CSH I Jowar. He paid special attention to two acres of his Jowar farm, as he wanted to contest the District and State level Crop Competitions. His soil is red, irrigated by wells. Here is an account of his success in harvesting 2,903 kg. in an acre. He prepared the land properly well in advance. This was ploughed with frequent levelling for crushing clods and thus brought it to a responsive tilth. He applied 200 cart-load of Compost, 70 kilo of Ammonium Sulphate, $1\frac{1}{4}$ kg. of Sulphate and 30 kg. of Potassium before the last ploughing. The well-husbanded land was apportioned into $2\frac{1}{2}$ ridges which help economical water utilisation. The story of Palani Gounder is full of information to farmers, who participate in new modern method of farming. By sheer hard work and application of scientific method of cultivation, Palani Gounder has risen to the level of a model farmer, equipped with rich experience. The experience and package practices of three farmers in Coimbatore district have amply proved beyond doubt that the new break-through in agriculture will make it possible to achieve an annual production of foodgrains of 120 million tonnes by 1971 which will avoid the present need of import of food grains.

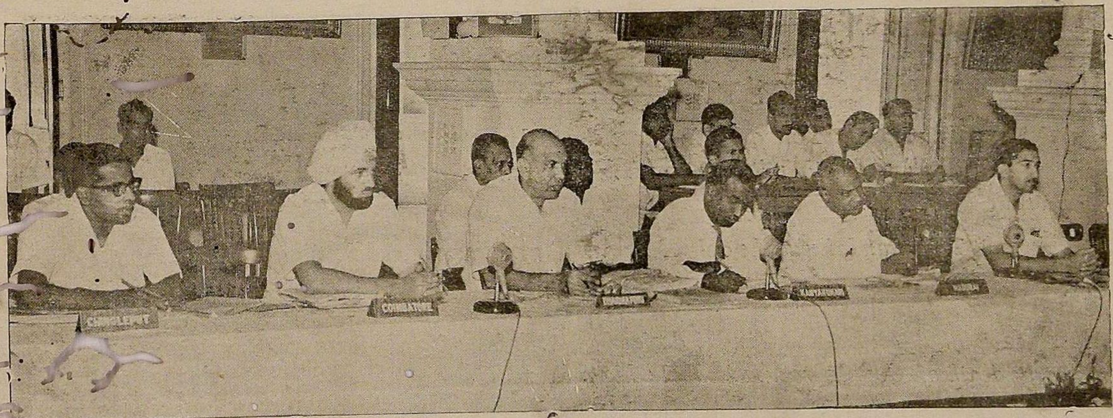
* * *

Indian farmer is not alone in his occupation. He holds the magical wand to prove the utility of researches made in ivory towers. Our ryots have understood that the century-old see-sawing of Indian agriculture, conditioned by the whims and fancies of monsoon, is coming to an end, thanks to the advances of science and technology. This is testified by the progress of our farmers in Coimbatore district.

Agriculturists for generations

"We have been Agriculturists for generations together. We had never reaped bumper harvest of Kambu (Bajra) as I did". This is what Thiru P. N. Narayanaswamy of Pichandipalayam in Gobichetti-palayam Taluk said when I congratulated him on his

the present Food Situation. The Conference was inaugurated by Thiru A. Govindasami, Minister for K. A. Mathiazhagan, Minister for Food.



success in getting Second Prize in the State Crop Competition for 1966-67. "I should have obtained first prize but for the lack of experience in threshing the grain," he quipped with confidence in his mind.

Narayanaswamy

Tall and defty, Narayanaswamy is a double Graduate with Diploma in Physical Education. He has fully realised the importance of agricultural science. To say that his harvest of 1·68 kilogram HB 1 Bajra in an acre was the talk of the day in his area is not a talk through one's hat. No one had previous experience of trying HB 1 in his area. But these farmers, big, medium and small, who saw the standing crop, with fatty and green leaves, and majestic earhead, pleaded guilty for their hesitation to comply with the request of the Block Development Officer to raise this strain of Kambu.

A feature of Narayanaswamy's method is preparing the Nursery. Transplantation, according to him, helps to increase the productivity, instead of sowing or dibbling the Bajra seeds. He ploughed the land (3 cents) five times in advance and applied 3 cart-load of farm manure at the time of plot preparation. He had used four kilograms of No. 2 mixture before the last ploughing. Two kilograms of seeds were used for the nursery and seeds were treated with Sulphur. The plants grew richly and one spraying of Endrine was done.

No wonder he spared no pain to make his one acre land-area selected for HB 1 Bajra cultivation as he was participating in the Crop Competition.

He gave 70 cart load of farm yard manure and ploughed the soil with deligence to make it saturated completely with manure. He used 5 bags of No. 2 mixture for basal dressing of soil. When the seedlings were 18 days old in the nursery, they were transplanted. He transplanted them in the field with a spacing of $1\frac{1}{2}'$ line to line 9" plant to plant with one or two seedlings per hole. Watering was regular and the crop was uniform, without any attack of disease. He gave 50 kilograms of urea as top-dressing. Pests and insects did not enter his field; yet as a preventive measure he sprayed pesticides twice. He says he applied Endrine, Folidol and dusted the Crop with 810 BHC After 82 days the crop was harvested, and he used power machine to thresh the gram.

A unique feature of Coimbatore district is that a large number of educated youths take to farming with a result that the entire village life is modernised. Narayanaswamy is one of the young educated youths who owns 50 acres. He is happy to inform me that the has raised HB 1 Bajra in three acres to participate in the National Competition for 1968-69.

DO YOU KNOW!

* *That Mahatma Gandhi resolved to wear only Khaddar loin cloth in October* 1924, *while he was in Tamilnad for bringing about successful boycott of foreign cloth* ;

* *That the word " Harijan " instead of untouchables was adopted by Gandhi at the suggestion of an untouchable correspondent of " Navajivan "*;

* *That after " Young India " was closed down he christened his new journal as " Harijan " dedicating it to untouchables and that the " Harijan " was started on* 11*th February* 1933 ;

* *That Gandhi was the only Editor who was allowed to edit a paper from jail* ;

and

* *That Mahatma Gandhi decided to walk bear-footed for a year to mourn the death of Gopalakrishna Gokhale, his political Guru.*

KANCHI, A TREASURE-TROVE OF TEMPLE ARCHITECTURE

Kanchi affords unique opportunitiy for all those who seek the study of the evolution of South Indian Temple architecture through its various periods. Temples constructed during different periods by the Pallava, the Chola and Vijayanagar Kings are found here.

The South Indian temples are a class by themselves. Dravidian temple architecture underwent continuous changes from the earliest surviving Pallava monuments of about 800 A.D. till the fall of Vijayanagar Empire in about 1600 A.D. These temples grew from small shrines to big ones in the course of several centuries. What was started by one ruler was elaborated by his successors. Usually during the Pallava and early Chola periods temples were small having small Vimanams. During the later Chola period Gopurams came into prominence and in Vijayanagar times Kalyana Mandapams, hundred and thousand-pillared mandapams came to be built.

Rock-cut temple

Mahendrevarman I (580 to 630 A.D.) introduced the technique of cutting into rock and created stone temples for the first time. His first achievement was the excavation of a cave temple at Mandabappatu. The origin of the earliest monuments in South India dates from the 7th Century and the buildings of earlier periods built presumably of materials such as brick and wood must have ruined away with time.

Narasimhavarman the Maha Malla perhaps thought that temples built by him should stand for ages. To this illustrious king are to be attributed the rock-cut t[illegible]f South India.

TEMPLES BEFORE 7th CENTURY A.D.

Some stanzas in Thevaram of Tirunavukkarasar give an idea of the State of Temple architecture up to 7th Century A.D. The historian Sadasiva Pandarathar has explained that eight type of temples have been described in one stanza. They are :—

1. PERUNKOIL (பெருங்கோவில்)
   Temple build on hill tops
2. MADAKKOIL (மாடக்கோவில்)
   Temple built on raised platforms
3. KARAKKOIL (கரக்கோவில்)
   Temple built in the shape of chariots
4. GNAZARKOIL (ஞாழற்கோவில்)
   Temple built from the wood of the tree
5. GOKUDIKOIL (கொகுடிக்கோவில்)
   Temple surrounded by creeper
6. ELANKOIL (இளங்கோவில்)
   Substitute temple while renovating older temples
7. MANIKKOIL (மணிக்கோவில்)
   Temple with vimanam in the shape of a bell
8. AALAKKOIL (ஆலக்கோவில்)
   Temple under large Banyan trees

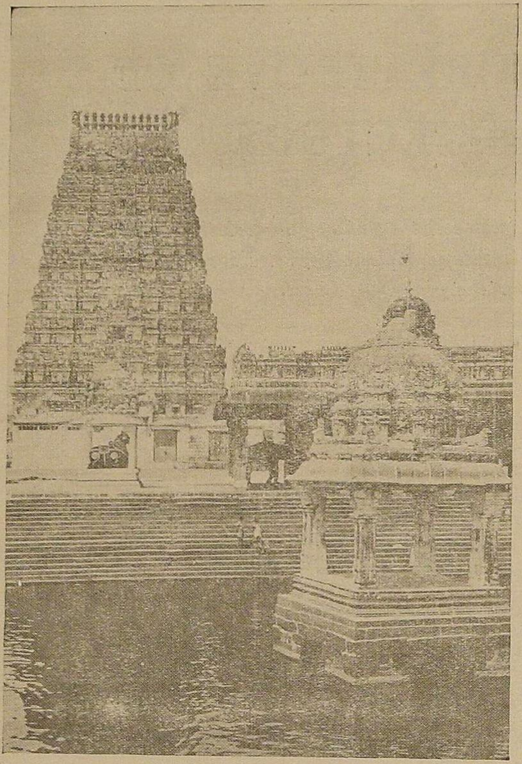
It was during this period the famous Kailasanathar Temple in Kanchi and the famous rock-cut temple in Mahabalipuram were executed.

Among the Pallava temples in Kanchi the Kailasanatha is the oldest and most characteristic of Pallava architecture. Vaikunta Perumal Temple is more or less looks like Kailasanatha Temple which is the earliest Hindu shrine to survive in Southern India. If Mahabalipuram is accounted as the crown of Pallava art, the Kailasanatha Temple is its jewel.

The Cholas

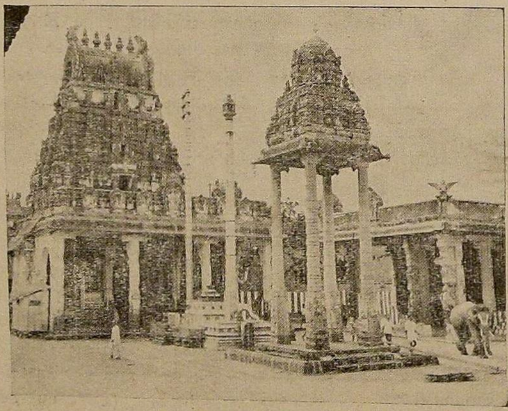
The Cholas, the political successors of the Pallavas continued the latter's cultural activities and built hundreds of temples in the Cauvery Delta and in few other places including Kanchi. The Sokkiswara Temple near Kamakshi Amman Temple in Kanchi was built by Cholas. I has a peculiar feature of the architecture of Cholas in that they did not use any cementing materials in their monuments.

Some of the characteristic decorative features of later Chola art is the addition of Kumbabhanjaram (a kind of pilaster with an ornate base below) and the Tarangubodhigai (a curved corbel).

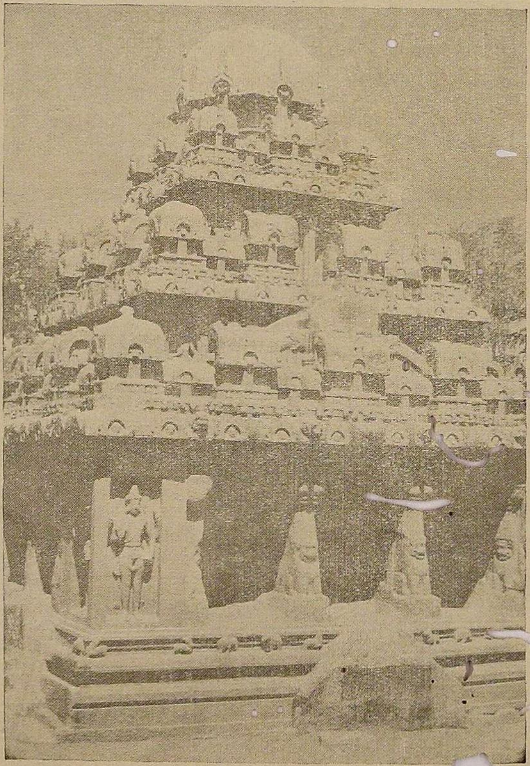


Vijayanagar Style—Ekambareswarar Temple.

Chola and Pallava Style—Thiruparuthikundram.



Temple tower and mantapams—Vijayanagar Style—
Varadarajar temple, Kanchipuram.



Pallava Style—Cave Temple

Pallava Style—Kailasanatha temple.

The Vijayanagar kings

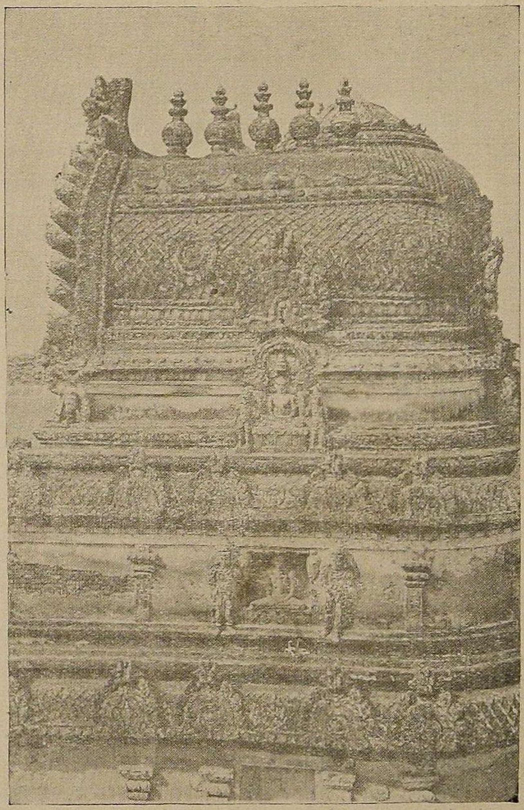
In Kanchi the Vijayanagar Kings hardly ever built new shrines. Their contribution consisted mostly of additions to existing shrines and their renovation. Tall massive gopurams and elaborately carved mandapams are the outstanding features of Vijayanagara architecture. Krishna Devaraya (1509 to 1530 A.D.) the greatest of the Vijayanagar Kings constructed the Southern gopuram of Ekambareswarar Temple, one of the largest and tallest in South India.

It was during the 12th Century A.D. that Varadaraja temple became important and since then it has remained a stronghold of Vaishnava faith. This temple which incorporate both Chola and Vijayanagar structures is distinguished by its stone walls and ornate pillars.

Kanchi can be rightly called the city of temples. Among the 108 sacred Vaishnava shrines 18 are located here and among the 1,008 saivites temples 108 are said to be found here. Kanchi has within its limits holy places called Punniya Kottam, Ruthra Kottam, Kama Kottam and Kumara Kottam, presided by Lord Varadaraja, Lord Ekambaranatha, Sri Kamakshi and Sri Subramaniya respectively. The Jain temple at Thiruparuthikundram, near Kanchi is unique since it contains all the types of gopurams built by Pallava, Chola and Vijayanagar Kings.

An abscure and modest shrine dedicated to Chitragupta, the Deputy of Yama, the god of Death is found in Kanchi. It is a unique one for it is said to be only one of its kind in the whole of India.

Situated on the banks of the sacred river Vegavathy about 45 miles south-west of Madras in the Chingleput District this ancient City of temples is easily reached by buse or train in a couple of hours from Madras.



Chola's (Gajaprashta) Style—Thiruparuthukkundram templa.

COMBATING RINDERPEST

The All India Rinderpest Eradication Scheme was launched in the year 1954 as a Pilot Project, which was later extended through out the Country during the Second Five-Year Plan. By the end of the Third Plan, 80 per cent of the susceptible bovine population has been covered. There has been also reduction in the incidence of the disease as shown below :—

Year.	*Number of out-breaks.*
(1	(2)
1959	2,449
1960	960
1961	1,055
1962	504
1963	354
1964	295
965	307
1966	591
1967	639

Madras State was free from Rinderpest till 1964, when the disease was introduced by the movement of infected animals from Punjab and Mysore States. The year-war incidence of the disease in Madras State from 1964 is as follows :—

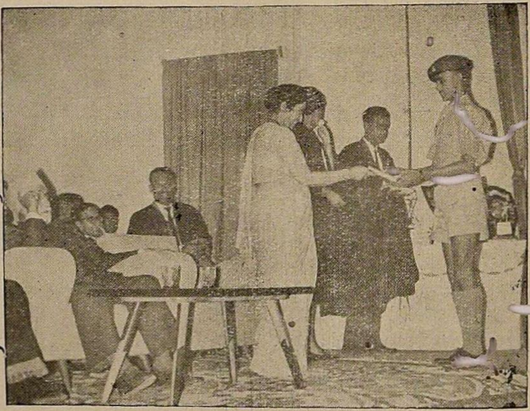
1964-65.	1965-66.	1966 67.	1967–68.
95	71	95	48

So far a scheme for the establishment of check posts and border area vaccination teams is under progress in the State. The animals arriving into the State were checked and vaccinated against Rinderpest. Systamatic vaccination is being conducted in all the districts of the State. So far 65, 12, 141 cattle and buffaloes have been vaccinated against Rinderpest. In order to identify the vaccinated animals, they are being cold-branded.

Strict vigilance over the incidence of the disease in both free and covered areas is being followed. It is found that in some cases, the disease reappears in places where the coverage has been low, due to resistance by Cattle owners. Efforts are directed to cover the left overs under a "follow up" programme.

Now that the disease has already entered the State and the incidence occur in almost every district, the strategy adopted earlier under the Rinderpest eradication Scheme has been revised. Most of the check posts have been abolished. Special Rinderpest squards have been set up in each district with facilities of Mobile Units to combat effectively the incidence whenever noticed and to cover entire free area village by village so that almost all the susceptible bovine population could be immunised against the disease.

The incidence of Rinderpest in sheep and goats is also watched carefully and investigated so as to investigate the possible cause of the spread of disease in cattle.



Award for achievement—a student of the Sainik Sch[...] Amaravathinagar, receiving prize from Sardarni U[...] at the Annual Day Function of the School. The Gove[...] Sardar Ujjal Singh presided.